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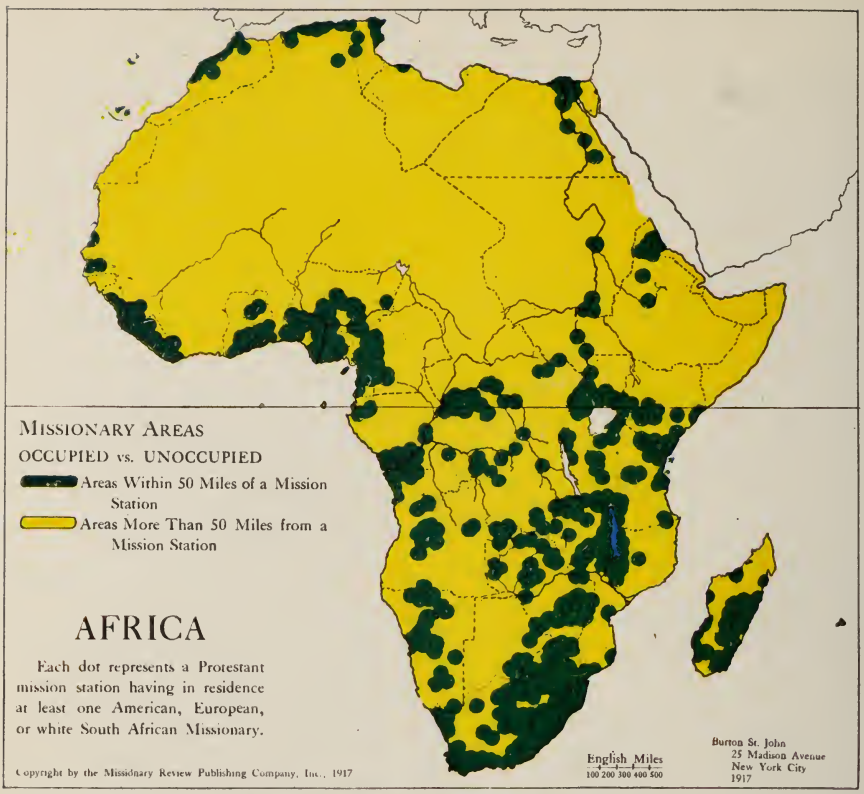
MISSIONARY AREAS
OCCUPIED vs. UNOCCUPIED
Areas Within 50 Miles of a Mission Station
Areas More Than 50 Miles from a Mission Station
AFRICA
Each dot represents a Protestant mission station having in residence at least one American, European, or white South African Missionary.
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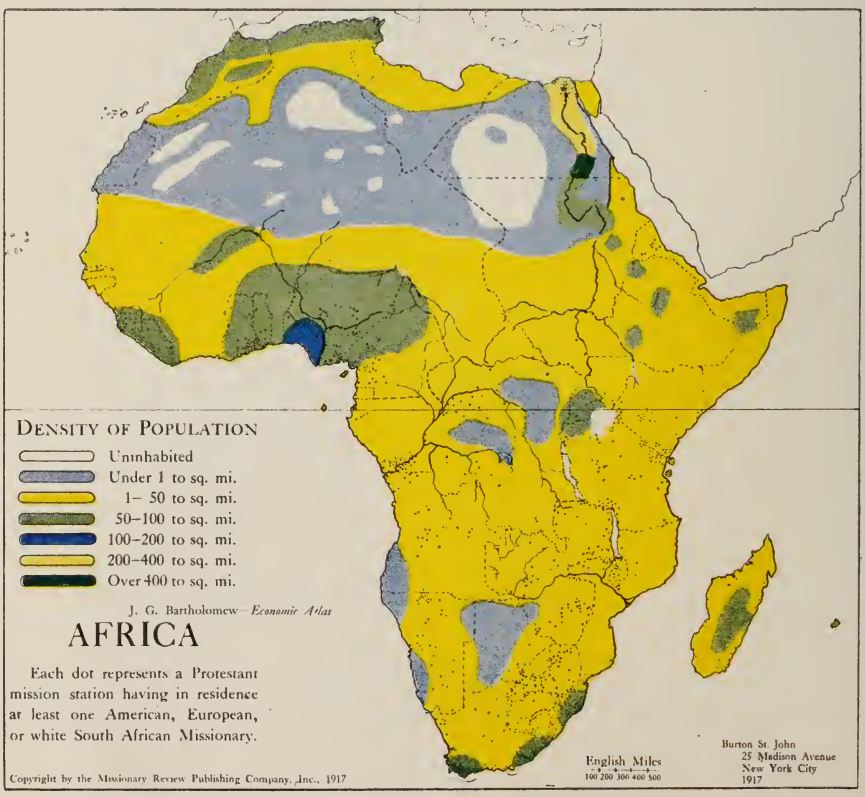
English Miles
100 200 300 400 500
Burton St. John
25 Madison Avenue
New York City
1917


DENSITY OF POPULATION
Uninhabited
Under 1 to sq. mi.
1– 50 to sq. mi.
50–100 to sq. mi.
100–200 to sq. mi.
200–400 to sq. mi.
Over 400 to sq. mi.
J. G. Bartholomew—Economic Atlas
AFRICA
Each dot represents a Protestant mission station having in residence at least one American, European, or white South African Missionary.
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THE MISSIONARY
REVIEW of the WORLD

VOL. XL | November, 1917 | NUMBER ELEVEN

SIGNS OF THE TIMES

THE GOVERNMENT AND MISSIONS IN MEXICO

WHILE political peace has not yet come to Mexico and some United States troops are still stationed on the border; while the poverty of the people is extreme and the normal course of life has not yet been made possible; nevertheless after six years of revolution, civil strife and military rule, the outlook is much brighter than a year ago. Transportation facilities are improving and business conditions are better. A constitutional government has been established—at least nominally. It is interesting to note that in deciding contested seats in the National Congress, three tests were applied: legal, political and *moral!* It would be interesting if such tests were applied in other Parliaments and Houses of Congress.

The new constitution, adopted by the Carranza Government, caused considerable anxiety among evangelical workers, for it looked as though it were framed to eliminate them and their missionary work. The third article declares that all teaching in official schools as also in the primary and grammar grades of all private schools must be *"laica."* The question immediately arises whether "lay" instruction refers to the content of the teaching or to the official character of the teacher; and, if the former, whether it means absolutely non-religious. The best interpretation is that the law was intended to exclude religious teaching from all but the higher schools. It is a question whether this precludes giving religious instruction to pupils outside of regular school hours and in other places than the schoolroom.

The governor of one of the states said that he had no instructions on the matter, but he would recommend the closing of two doors that connected the school with the church and taking the pupils around through the street to attend whatever religious services might be desired.

The constitution also declares that "no religious body or minister of any sect will be allowed to establish or direct schools of primary education." Mission Boards are not "religious bodies" in the same sense as are the Roman Catholic orders against which the law was directed.

The second section of the twenty-seventh article states that "religious societies known as churches, of any belief whatsoever, may under no circumstances acquire, possess or administer real estate or properties or mortgages on the same. Those which they now have, either in their own names or in that of a third person, will pass at once to the dominion of the nation; and it will be the duty of every person to denounce to the government any property known to belong to churches," etc. The same article declares that: "Public or private charitable institutions whose object is to aid the needy, institutions of scientific investigation, those for the spreading of knowledge, mutual benefit societies or any others organized for a legitimate purpose may not acquire, hold or administer mortgages on property unless the period of the mortgage exceeds ten years. In no case may such institutions be under the patronage, direction, administration, charge or vigilance of religious corporations or institutions, nor of a minister of any sect, even though he may not be actually exercising his functions."

This looks like confiscation of all mission property, but many terms and expressions need interpretation and the whole matter is still in suspense. There is quite a widespread expectation that, pending the possible modification of these laws, no action will be permitted in the line of their enforcement.

Article one hundred and thirty affirms that "it is necessary to be a Mexican by birth in order to exercise the functions of a minister of any religious creed in Mexico." What are the "functions of a minister"? Evangelical missionaries are agreed in not administering the sacraments, for the present at least, and to speak in the churches only as invited by the Mexican pastors. Personal work, house to house or neighborhood gatherings, Sunday-schools, etc., are considered to be as free to us as ever; so that compliance with the law does not greatly restrict our labors, and the public was never so responsive to evangelistic effort as now. The missions planned to close the lower grades of their schools, but after consultation with lawyers and others, it has been decided to go forward much as usual, removing direct religious instruction from school hours and giving it in the churches.

These laws, most of which are simply the extension of those already existing, were framed to limit the activities of the Jesuits and other ecclesiastical orders, represented largely by foreign priests, which were acquiring an almost controlling influence in the education of Mexican children and who were suspected of seriously interfering in political matters. There are countless proofs, however, that the general attitude

towards Protestant work is totally different from that maintained towards the Church of Rome. The effect of the new laws will certainly be to give the Mexican preachers and churches greater independence, and it is to be expected that larger liberty and greater responsibility will bring more rapid growth.

At the same time the evangelical missionary outlook is much improved. The Rev. G. A. Brewer, of the American Baptist Home Mission Society, who has recently returned to Mexico, writes that he is surprised and overwhelmed with the improved appearance of things. Crowds are literally clamoring to hear the gospel message. "There never has been a time when the people wanted to hear and know and follow Christ's teachings as now. It begins to look almost like a mass movement such as they have had in other foreign countries. These are truly great days and we must not let these open doors close to us, for lack of men or means. The Mexico City church is holding no less than seventeen services per week in its various departments of activity. They are conducting a Chinese mission, doing some real settlement work in one of the poorer districts, feeding seventy-five hungry children every Sunday morning before the Sunday-school hour, and have from fifty to seventy-five women at the church every Friday sewing, repairing and making garments for the poor and needy."

Many government officials are Protestants and a number of former pupils of mission schools are in Congress, while others are in positions of influence. The recent National Evangelical Convention appointed a Continuation Committee, with subcommittees on territorial occupation, preparation of a tentative statement of belief and form of government for a National Church, unification of publications, development and coordination of evangelical schools, plans for an evangelical university, etc. The Y. M. C. A. is having most encouraging success in reaching the intellectual element, and several professional men have recently professed faith in Christ, as the result of their Bible study in the Association. In every way the outlook gives signs of promise.

CHURCH UNION AT PANAMA

IF ever there was need for united Christian effort it is in the Panama Canal Zone, where the number of white Americans is about 17,000, of whom about 10,000 are civilian government employes and the others are soldiers. It is expected that the civilian population will continue at something like the present number, and that the soldiers will be greatly increased. It is encouraging to know that a union work has been started and that Baptists, Disciples, Congregationalists, Lutherans, Methodists, Presbyterians, Protestant Episcopalians and members of the Dutch and German Reformed Churches and other denominational bodies have united to form the Union Church of the Canal Zone. This Church

maintains regular preaching services with organized churches at five points: Balboa, Cristobal, Gatun, Pedro and Miguel. It conducts Sunday-schools at two additional points, Ancon and Paraiso, and has also organized Sunday-schools and evening meetings at two military posts which are without chaplains. This self-supporting Union Church of Canal employes, without any capitalist or employer in the number, has raised some $10,000 and hopes to raise $5,000 more. These sums, however, are wholly insufficient, since five churches are very much needed, two of them of large size.

THE WAR AND MISSIONS IN INDIA

GERMAN missionary operations in India have naturally been most seriously affected by the war. At the outset, the feeling largely prevailed amongst non-German Christians that, in view of the stoppage of remittances from their country, the German missionaries and the work established by them deserved sympathy and support. It is to the honor of British missionaries that the leaders of this sympathetic movement were conspicuously from the ranks of the Church Missionary Society, the London Missionary Society, the Society for the Propagation of the Gospel and the Baptist Missionary Society. Large sums of money were given for salaries of Indian workers and the relief of the German missionaries. Later, careful investigation by the Indian Government into activities of the missionaries led to the decision, in the public interest, that restraint must be imposed upon alien enemies—an action amply justified by the circumstances. In the beginning, the individual was only required to refrain from disloyal speech and action; but soon it became clear that more stringent measures were necessary. As a result all German missionaries were either interned or deported, but every effort was made to treat the persons concerned with consideration.

Some of the work of the German Societies continues to be carried on by neighboring missions; but the large and fruitful work of such societies as the Basel Mission, the Schleswig-Holstein Evangelical Lutheran Mission, and the German Evangelical Lutheran Mission, has been seriously hindered, and their activities in some cases entirely suspended.

Legislation affecting American Societies also subsequently came to be regarded as necessary. It was found desirable to investigate the suitability of all applicants for permission to enter India, especially in view of the unwise comments made by a few individuals. But the work of the American Societies has not been perceptibly affected.

The most serious effect of the war upon organized missionary effort in India is found in another direction. The British Societies have all paid a heavy toll from their ranks in India. Some missionaries have perished at sea, others have given up their lives and others are still

doing active service in the army. Even more serious is the loss to the work, due to the almost entire lack of reinforcements during the past three years. Even though the war should end soon, many years must elapse before young men can be available to fill the vacancies which now are in sore need of supply.

Should God in His mercy spare the United States from such a slaughter of its brightest and best youth, as has come to Great Britain, it is clear that upon the Churches of America will devolve the task of making good the woeful lack which is already causing the work in many a field to languish.

The war has produced an emergency in India, and those who can must meet it without delay. It has in no sense closed the hearts of the people to the Christian Message. In the "Mass Movement" in India there is no apparent diminution of interest. On the contrary, the current flows more strongly now than in any previous year. Amongst the educated classes, the Hindues, Mohammedans and Sikhs in general, there is evidence of an added seriousness of mood. One of these said: "We had come to think that material good and, in fact, all that is included in the term 'Modern Civilization' was the thing to be sought after. But our eyes have been opened." Mighty transformations of ideals and opinions are taking place. The strange spectacle of nominal Christian peoples at war has not had the disastrous effect that might have been anticipated.

Had it not been for the Christian influence on the thought of India's leaders both by the work of missions and by the indirect influence of Christian education from the West, the World would never have seen the great of India rising to the help of the ruling Empire in this time of stress and need.

RESULTS OF THE EVANGELISTIC CAMPAIGN IN JAPAN

ONE of the best results of the three years' Evangelistic Campaign for all Japan, projected in connection with the visit of Dr. John R. Mott a few years ago, has been that Christians of all names have been drawn more closely together in Christian service. A spirit of empire-wide evangelism has been fostered, and where the meetings were characterized by earnest evangelistic effort rather than by an apologetic spirit, permanent advance is evident. This would doubtless have been greater had not the craze for money-making obtained so great a hold, since the war afforded such opportunities to manufacturers, especially in the large cities.

In spite of difficulties the tabulated results of the campaign are as follows: Nearly 5,000 meetings held with over a quarter of a million of hearers, and 27,350 inquirers have been recorded. The cost of the campaign was about 50,000 yen ($25,000), one-half of which came from America and one-half from Japan. All the leading denominations

joined in the movement, the Episcopalians being represented by some individual churches.

As is usual in all lands, only the small part of the 250,000 hearers have shown any permanent interest. The conservation of results has been difficult, largely owing to the inexperience of the majority of evangelists and pastors. Last July a five days' conference was held in Gotemba, under the shadow of Mt. Fuji, where over 200 were present from all parts of Japan. This conference was characterized by a spirit of unity and prayer, especial emphasis being placed upon service of love for Christ, uncompromising allegiance to the one living and true God, purity of life and doctrine. The Cross was upheld as the center of evangelistic preaching, and all believers were urged to consecrate all to the service of God.

A general plan was adopted for the following up of the Evangelistic campaign by a series of special conferences in eleven important cities: Tokyo, Yokohama, Nagoya, Osaka, Kyoto, Kobe, Fukuoka, Kanazawa, Okayama, Sendai and Sapporo. These conferences are to strengthen the Church, to equip and inspire Christian workers for service, and to educate new converts and inquirers.

RELIGIOUS LIBERTY ADOPTED FOR CHINA

CHINESE Christians and their friends are giving thanks over the final disposition of the long debated question of religious liberty in the Chinese Republic. The latest draft of the Constitution, adopted by Parliament, omits the objectionable second clause in the nineteenth article making Confucianism the basis of all education, and changes the eleventh article by the addition of four Chinese characters. This article now reads: "The people of the Republic of China shall have liberty to honor Confucius and liberty of religious worship which shall be unrestricted except in accordance with law."

This is the happy issue of a prolonged and complicated struggle. The efforts and prayers of the Chinese Christians have proved effectual. Dr. Chen Huan Chang, a graduate of Columbia University, for four years made strenuous efforts to have Confucianism made the State religion and has claimed for his native system of ethics all the great teachings of Christ. The opposite side was championed by a "Society for Religious Liberty," including in its membership Protestants, Catholics, Buddhists, Mohammedans and others. These enlisted the cooperation of over 100 members of Parliament, and drew up over fifty petitions, sent 150 telegraphic messages from various churches to the houses of Parliament, sent out 10,000 circular letters and distributed 40,000 copies of printed matter. Now the preliminary conflict has been won.

There are still serious and inherent difficulties in the adjustment of China, such as the lack of able and especially of unselfish leaders;

the predominance of politicians of the too familiar type in the West; and yet more discouraging the overwhelming dominance of the military element all through the so-called "Republic." The Monarchy move failed, but true democracy has not yet come. If it does not in some way come there is danger of a Japanese domination of unknown extent and duration. This problem is intimately associated with the future of missions, not only in China but in all the Far East.

WORK FOR MOSLEMS IN CHINA

AS one result of Dr. Zwemer's visit to China and his conferences with missionaries on methods of Christian work among Chinese Moslems, the missionaries passed some notable resolutions. These show that they have been stirred to a realization of the need and opportunity and that they purpose to reach out systematically to win these Moslems to a living faith in Jesus Christ.

At Kikunghsan, Honan Province, the missionaries from seven provinces—Honan, Hunan, Anhuei, Shantung, Chihli, Shensi and Kansuh—requested the Continuation Committee in China to make a careful survey of the field and to appoint a special committee to secure at least one national secretary for work among Chinese Moslems and urged the appointment of Arabic-speaking missionaries for the missions centering in Yunnan, Kansuh and Peking. Honan province was considered a place of strategic importance for the work because of the large Mohammedan population especially accessible to the Gospel. It is also the gateway to the great number of Moslem peoples of Shensi and Kansuh. Work was recommended among the children, and by the distribution of Christian literature from a central book depot. One of the remarkable propositions was that the Koran be printed in Chinese and distributed as a means of convincing Chinese Moslems that it is not the Word of God. A subsequent plan provides for the Koran in Arabic, Chinese and English in parallel columns. The Koran and the Gospels printed side by side forms one of the most effective tracts to prove to Moslems the supremacy of the Gospel of Christ.

The missionaries at the Kuling and Peitaho conferences were also awakened to the opportunity presented by the accessibility of 10,000,000 Chinese Moslems. In Chefoo the missionaries resolved that three secretaries should be appointed—one traveling and two district secretaries selected for Moslem work.

These are encouraging signs of progress for work among Chinese Moslems. Many of them may yet be lead to Christ and become missionaries to Moslems in other lands.

EDITORIAL COMMENT

THE RESCUE OF ARMENIA

OVER a million Armenians have been murdered or have died as a result of the fiendish policy of the Turkish government. These million men, women and children are beyond human aid and beyond earthly want. But there are over two million surviving victims of Turkish cruelty who may be rescued by the prompt help of Christians. Four hundred thousand of these sufferers are orphans, and it is from their number that the future Armenian parents, teachers, preachers, physicians, farmers, manufacturers and merchants must be developed. The hope of Asia Minor, humanly speaking, depends on Armenians. They are the race that has the ability and the desire to develop the resources and civilization of that important country. They must not be allowed to perish from the face of the earth, and America is the only land in a position to help them with the necessary funds to feed the hungry, clothe the naked and purchase the implements by which they may again come to self-support. The present situation is worse than can be imagined, and help must be sent soon if it is to be help at all. Telegrams give the following facts:

"Bread-winners generally have perished through massacre, deportation, or in army. Practically all now destitute were self-supporting before war."

"Extermination or material diminution of Christian races greatly deplored, as the hope of future upbuilding lies with this progressive element. American and Swiss missionaries remain on the field for continuing the work for destitute as in the past. They implore appropriations."

"Expense, on moderate basis, for repatriation, rebuilding homes, seed, animals, tools, necessary for self-supporting life, $8,000,000. Present need is for keeping the people alive. Food clothing, shelter for 1,000,000 most needy people, $1,000,000 per month; supporting 35,000 orphans, $30,000, minimum.

"People come pleading for work until it seems sometimes as though we must go crazy from being constantly compelled to refuse them. It is one constant stream of ragged, forlorn women with drawn faces, begging with tears, and even demanding work."

The Syrian and Armenian Relief Committee (of which Mr. Cleveland H. Dodge is treasurer), has already forwarded to Turkey, Russia and Persia over $4,250,000 for relief work, and are now making an earnest appeal to American Christians to supply $30,000,000 more needed during the coming six months. The cost of sustaining life in the different areas varies from $3.00 to $16.00 a month, and this does not include money for reestablishing the Armenians in their own land. The Russian Government has already given between $7,000,000 and $10,000,000 for the sufferers, but this relief fund has now been exhausted.

There are forty-nine missionaries of the American Board still in Turkey, in thirteen centers. Fifty more Americans are in Syria. Through them and through the Swiss and other neutrals, the money for the relief can be distributed.

It is impossible to describe the suffering of these people who have been forced to fly from their homes without any provision for the needs of tomorrow. Many of them are educated and refined; most of them are women, many are aged or children, and *all of them could have saved themselves by denying Christ to become Moslems.* While these hundreds of thousands have given all their possessions and even their lives for Christ, what have Christians at home been giving in comparison? Today is the day to minister to Christ Himself by feeding the hungry, clothing the naked, and visiting the sick who belong to Him.

VOLUNTEERS—FOR WAR AND FOR THE GOSPEL

ON Thursday, October 4, 20,000 Red Cross women marched down Fifth Avenue, New York—an impressive sight. This means that more women are volunteering for Red Cross work from one city at one time than have gone out into the mission fields as unmarried women missionaries of the Protestant Christian church in the past one hundred years. Women workers are needed for both kinds of service, but is not this disproportionate?

Ten million men have been listed in the American draft and two million men will be trained for the United States army. This is more than twenty-five times the number who ever volunteered for Christian service in foreign lands. Both armies are serving mankind, but is not God teaching us that we can do more for His cause than we have ever dreamed possible. The Student Volunteer Convention was to have been held at the close of this year. It has been postponed until the close of the war because many of the young men and young women, the speakers, organizers, and financiers are occupied with war work. Up to the close of 1916, six thousand nine hundred and thirty-four registered Student Volunteers had sailed for foreign lands since the movement was inaugurated thirty years ago. These are now scattered in over twenty different lands. Four hundred and forty-four sailed last year.

What of the future? Is the need for men and money less because of the war? It is greater—far greater. British and American missionaries have been called from their posts to enter the battlefields; German missions have been deprived of all their workers; native helpers have been called away by the war. Food is high, exchange rates have decreased the value of money, and many former givers in England and America have given up their salaries or have had their incomes decreased because of the war.

But the need is greater than ever. The Mission Boards of America

are calling for 537 men, including 230 ordained preachers, 82 doctors, and 120 teachers, and for 385 women missionaries. "Never before," says a recent report of the Student Volunteer Movement, "has there been a more urgent call from foreign mission boards. . . . It is the appeal which comes from the whole non-Christian world. It is the cry, not of *one* man from Macedonia, but the appeal of vast multitudes of men and women who have not had an opportunity to know Jesus Christ as their Saviour and to become His disciples."

Is it possible that God is waiting to give earthly peace until men learn to know what really pertains to their peace and until men realize how to devote to Christ the vast resources that have been placed in their hands and that they are now beginning to devote to patriotic causes.

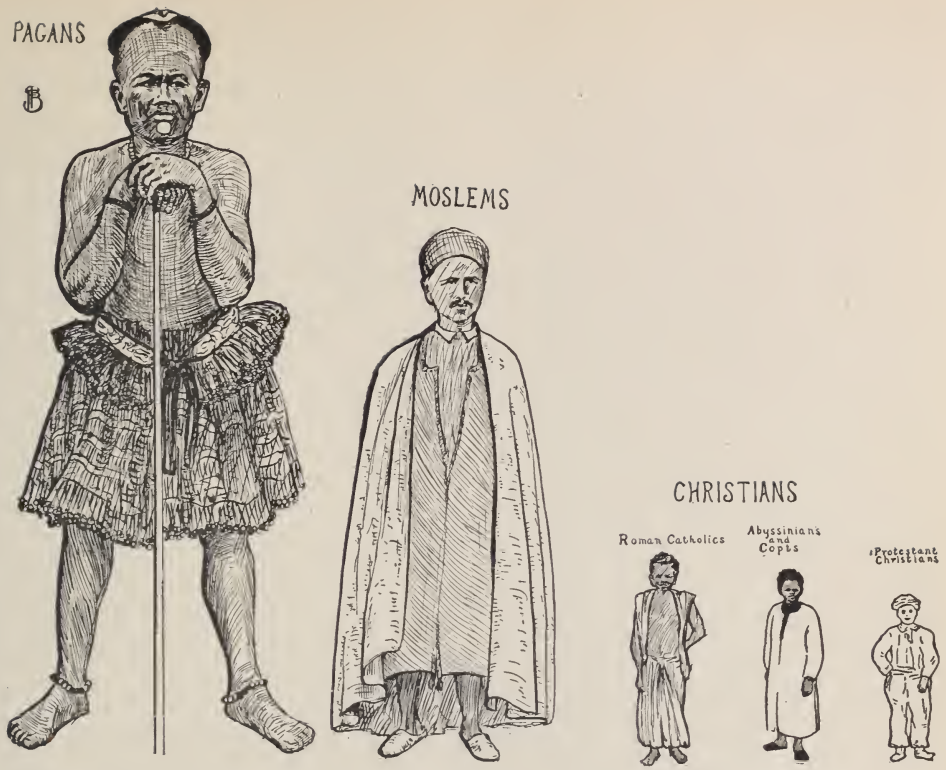
PROMOTING CHURCH FEDERATION

THE over-churching of some districts at home and the neglect of other larger fields, as described by Dr. Egbert W. Smith in his paper in this number, is a symptom of a disease, not the disease itself. The root difficulty is the lack of true Christian unity such as is found only in absolute absorption in Jesus Christ.

One effort to correct the weakness, without reaching the root of the trouble, is in the discussions and plans presented at the Congress which met at Pittsburgh, October 1 to 4, under the auspices of the Inter-Church Federation of the Federal Council of Churches. Here many leading specialists met to study the causes and the remedies for a divided Church and a divided Christendom. They discussed comity and co-operation and reported some hopeful and inspiring examples of co-operation in community, education, social service and evangelism. They declared in favor of the establishment of a World Christian Order in which tens of thousands of churches of all communions shall co-operate. The Congress advocated advance movements in the interest of world Evangelism, by more thorough organization, better education, more intercession, larger giving, more recruits and trained leaders.

It is a hopeful sign that Christians are today realizing more and more the sin of their divisions and rivalries. There is a larger, deeper spirit of unity in the Church today than ever before. It is not necessary that men should renounce their individuality and liberty of conviction in order that they may be united in true Christian brotherhood and service. Unity does not mean uniformity in creed or organization or worship. Unity means oneness of aim, motive, spirit and effort. This can come only as the living Christ, through His Spirit, dominates every branch of His Church.

The supreme business of the Church is to reveal the living Christ to dying men. The world cannot be made safe for democracy except as it is brought under the control of the Theocracy.



(Drawn by Bertha F. Bennett)

A STUDY OF COMPARATIVE RELIGIONS IN AFRICA

Pagans,	85,000,000	Christians	Romanists,	4,800,000
Moslems,	40,000,000		Abyssinians, etc.,	4,000,000
			Protestants,	1,800,000

The Missionary Occupation of Africa

The Protestant Missionary Forces and the Neglected Areas

BY REV. BURTON ST. JOHN, NEW YORK

Director of the Bureau of Statistics of the Foreign Missions Conference of North America

THIS is a brief resumè of the Protestant missionary occupation of a great continent. For general facts, it has been necessary to rely mainly upon the information recorded in the "World Statistics of Christian Missions."* The war played havoc with missionary policies. Missionary reports have suffered even more seriously. This statement must therefore be less accurate in detail than would ordinarily be possible. Nevertheless, it ought to give a reasonably true picture of facts at the beginning of the war.

The war has changed conditions in many missions, especially those

*World Statistics of Christian Missions. New York. Foreign Missions Conference. 1916. 148 pages. Quarto. $2.00 net postpaid.

having their headquarters in Germany. How permanent this change will be cannot be foretold, but it would be unfair to consider the present status as any other than a temporary war condition. The actual missionary occupation is better illustrated by ante-bellum facts.

Two statistical tables accompany this article. The first presents, as far as possible, the total of Protestant missionary work for the whole continent of Africa. The second gives only a partial statement for a few of the larger denominational groups. Both tables are a compilation from those found in "World Statistics." In a few instances data recently procured have been added to supply omissions. In other instances, conservative estimates have been incorporated for a like purpose. In neither case has this been done except to clearly improve the accuracy of the presentation.

TABLE I is arranged by groups representing the national headquarters of the Societies involved. Each Society having fifteen or more foreign missionaries on the continent of Africa has been entered individually. For economy of space, all societies having less than fifteen missionaries in Africa have been grouped as "Other Societies" under the proper geographical heading. Lists of these Societies will be found in foot note. For facility in reference, the Societies have been alphabetized according to the key word in the name, rather than by the first word in the official title.

TABLE II is unsatisfactory, except to give in broad outline an impression of the denominational occupation of the continent. The societies included in each denominational family are indicated in foot notes. The heading "Holiness" is not altogether satisfactory, but it will doubtless be understood. Nearly all of the societies under this group work through organizations so loose that it is nearly impossible to secure reports. The statement therefore probably does not do full justice to these organizations.

Some of the salient facts concerning the statistics of Protestant missions in Africa are shown by the following general summary. In this the regional divisions are those of "World Statistics."

Region	Area	Native Population	People Per Square Mile	People Per Missionary	People Per Worker Native	People Per Communicant
Totals for Africa	**11,710,378**	**136,299,329**	**12**	**25,000**	**4,600**	**186**
North-east	1,944,020	24,085,070	12	63,000	24,600	1,700
North-west	2,635,500	13,508,786	5	36,000	13,000	1,000
Western	2,017,455	36,326,610	18	58,000	10,000	340
South-west	2,600,208	31,626,502	12	37,000	12,000	460
South	491,352	5,227,135	11	3,400	760	14
Southern-central	753,148	2,881,500	4	5,000	600	64
East	1,034,339	17,940,770	16	23,000	3,300	390
Madagascar and Mauritius	229,755	3,903,558	18	15,000	800	50
African Islands	4,601	799,398	174	100,000	800,000	9,000

In this summary it is interesting to note the variations between the several regional divisions. The variations in density are due, in the main,

to extended areas with very small population, which appear in Northwest Africa and in Southern-central Africa. The very dense population of the Nile Valley is offset by the barren regions to the west. South and Southern-central Africa and Madagascar show by far the largest percentage of foreign staff, of native staff and of communicants.

It may be helpful to observe that the total number of missionaries in China, in India and Africa is, in round numbers the same. Africa has twice as many missionaries to a given population as has India and nearly three times as many as has China. On the other hand, the native workers in India greatly outnumber those in Africa, while Africa has about twice as many as has China. Again, the total number of communicants in Africa is approximately equal to the combined number in India and China. This is also true of the number enrolled in institutions of learning of all grades. The amount reported as contributions for church work in Africa exceeds somewhat the total of such contributions in China and India combined.

THE LOCATION OF MISSIONARIES

The missionary map of Africa, with a dot representing each of the mission stations having in residence at least one American, European or white South African missionary, shows great areas in which there is no mission station. Careful study of the relation between the distribution of these mission stations and such facts as the "annual rainfall," "the elevation of the land," "the occupations of the people," and "natural vegetation," shows that none of these has had any marked influence on the location of missionary centres. A study in relation to the "government control" and of the "races" would show that both these elements have an influence upon their location. In fact, this influence would appear to be especially strong in regard to the races. For example a large proportion of the total work is among the true negro races. These races occupy all of Equatorial Africa and the eastern section of British South Africa.

In contrast to the negligible influence of physical conditions and the comparatively slight influence of government and races, there is a very strong relation between the location of the majority of mission stations and the density of population. This is a condition one would naturally expect to find. As a sequence of this, there is also a strong tendency for these stations to group themselves along the prominent routes of travel. There are also comparatively few stations located in regions not now engaged in international commerce. All three of these observations indicate the simple fact that Missionary Societies naturally seek to locate their work where they may reach the largest number of people along the lines of least resistance.

The two hundred fifty stations of American Societies and the five

hundred stations of British Societies both have been scattered quite impartially throughout the whole of the occupied regions. The Continental Societies seem to have a stronger tendency to concentration. Almost their entire number are to be found along the Guinea Coast and south of the equator. Very naturally the societies having their headquarters in South Africa do not extend far to the north. In fact, none are to be found above the 10th parallel, south.

The actual area, which is not within easy access of any main station, probably includes four-fifths of the entire area of Africa. It would be possible to enter the continent a short distance from Cape Town and wander indefinitely north, east and west and never be within two hundred miles of any mission station. Except for Natal, Basutoland and Swaziland there is no governmental unit but has considerable area over fifty miles from any station. Many regions are from three to five hundred miles for any foreign missionary. One might even find a location as far as one thousand miles from the nearest station. It should not be forgotten, however, that these unoccupied areas are in almost every case the less densely populated sections.

Should anyone feel inclined to get a visual representation of the work of his own society as compared with the total work being done in Africa, let him take the outline chart and mark in red the mission stations of his own Board, including an area within a radius of fifty or even one hundred miles. Let him then compare this with the tremendous area of the entire continent. It will be helpful to note the number of mission stations of other societies, which he discovers to be within the radius of influence of his own Board. One should guard carefully, however, against assuming that the presence of other stations within this radius unnecessarily means a duplication of effort.

From 1736 down to a very recent date, missionary societies have been entering Africa. They have, in the main, followed the lines of least resistance. Doubtless these were also the lines of greatest fruitfulness. Perchance, when the present world war has come to a close, we will have reached the time of reshaping policies and for outlining new programs. These should include a plan by which one society or another would assume responsibility for every tribe throughout this mighty continent.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way."

—*Henry van Dyke.*

DISPENSARY, LIRHAUDA STATION, BRITISH EAST AFRICA

The Friends' Industrial Mission In Africa

Under the Direction of the American Friends' Board of Foreign Missions

BY MISS MARTHA W. STANLEY, EDITOR OF "THE AFRICAN RECORD"

FIFTEEN years ago, in April, 1902, a prospecting party, consisting of three young men, was sent out by American Friends to British East Africa to select a suitable site for an Industrial Mission. Landing at Mombassa, East Africa, they were passengers on one of the first trains that made the through trip on the Uganda railroad from the coast to Kisumu (Port Florence), nearly 600 miles inland on the shores of the great Victoria Nyanza. This railway was a great blessing, as it enabled them to pass quickly the dreaded fever belt along the coast and to reach the more healthful uplands.

The British Government officials at Kisumu encouraged the pioneers in their undertaking and offered valuable suggestions. After about five weeks of prospecting they came upon the present location of Kaimosi Station in the Kavirondo District, about 20 miles northeast of Kisumu. They were united in believing they had found the object of their prayers, and subsequent developments have shown that this place is admirably adapted for an Industrial Mission.

A SMALL PART OF A LARGE FUNERAL IN BRITISH EAST AFRICA

These Africans believe death to be caused by evil spirits and death is accompanied by frightful wailings. Droves of cattle are driven round the hut of the dead. Mourners smear their bodies with white clay and wear crude bells on their hips that give out wierd noises as they dance

Kaimosi has an elevation of about 5,300 feet above the sea and a temperature ranging from 48 to 98 degrees. The climate is exceptionally healthful for Africa, notwithstanding that it is only a few miles north of the Equator. There are springs of pure water gushing from the hillsides and a river near by with a natural waterfall, very fertile soil, and to the east a dense forest skirting the escarpment. To the north can be seen Mt. Elgon, 14,200 feet high, and lying to the west and south is a beautiful rolling country, covered here and there with trees. Bright-colored flowers are abundant, and numbers of song-birds fill the air with music.

The missionaries found that the charming beauty of the landscape was in vivid contrast to the degradation of the Kavirondo people. They were living in thatch huts with mud floors and walls, the same hut furnishing also the housing for cattle, sheep, goats and chickens.

The morality of the people was what might be expected to result from centuries of unrestrained impulses, and seemed to have reached a level even lower than that of the beasts with which they lived. A man's suit of clothes often consisted of a leather pocket suspended from the shoulder by a cord; and the dress of a woman was a few strands of cord made of banana fiber tied around the waist. A man was allowed as many wives as he could purchase with cattle, the price ranging from one to five head of cattle, three to eight sheep or goats and five to ten native hoes. The price depended on the woman's health, beauty (not judged by American standards), and inclination to work. As in all non-Christian lands woman does the arduous labor of the family. The Kavirondo tribe are more industrious and intelligent and their personal appearance is less revolting than many other African tribes. There was, however, an utter absence of any impulse or motive to a better life.

Superstition made them an easy prey to the vicious practices of the witch doctors. They live in constant fear of the spirits of departed relatives, which are supposed to have an evil influence. They believe that all calamities, sickness and death are brought upon them by evil spirits. Death is always the occasion of frightful heathen wailing, a clamor and din about the grave and a dance, all of which make a sad, dark picture. Droves of cattle are driven around and around the hut where the corpse lies that they may help mourn for the dead. Sometimes there are thousands of people at a funeral and the scenes enacted are heartrending. Mourners are smeared with white clay, wear rude bells on the hips, rattlers on the knees, hippopotamus tusks around the head. A doleful wail comes from their lips. How different it would be if they only knew Jesus as the Giver of Life.

Some have asked whether human beings, found in such a degraded condition as these Africans, are capable of development. Experience has proved that they may become intelligent, earnest Christians.

The Kavirondo people were friendly to white men, although many

before this time had never seen a white face. The Mission was begun with camping tents for dwelling houses; a crooked tree was the chapel; school was held in the open, with a chart hung on a pole stuck in the ground. Broad foundations were, however, laid for an industrial mission, whose policy should be to teach the natives the dignity of labor as well as help them physically, intellectually and spiritually. About a thousand acres of fine forest land was secured from the Government. There is a river with a waterfall, which, by installing a turbine, it has been possible to use for power. A sawmill and other wood-working machinery was installed, and later a brick machine. There was no means of transportation for goods from the railroad terminus to Kaimosi except on the heads of natives, so that the missionaries, with native help provided by the Government, superintended the construction of a twenty-mile cartroad between these points.

Native labor has been hired and used for the felling of trees, logging, bricklaying, plowing of the land, care of the gardens, herding of the transport and other oxen, in the building of the permanent homes for the missionaries, chapels for the stations, and in the various work around the homes of the missionaries. Although at first not efficient and accurate, yet the lessons taught the workers were invaluable. The effect is seen in their lives, and they are now building separate apartments for their cattle and better homes for themselves. One of the most important features of the industrial work is that it keeps many people under the influence of the Gospel by daily contact with the missionaries.

The people live by agriculture and the raising of cattle, sheep and goats. As their methods are very crude it is possible to help them greatly in improving their crops of Kaffir corn, millet, beans, sweet potatoes, and other produce. Bananas grow wild and are eaten when green by the natives, who boil them. The herds are of an inferior type.

In the improvement of all these things the native is coming to appreciate the suggestions of the trained agriculturist missionary. The women do most of the work for the family. Very early in the morning many women with their native hoes can be seen going along the well-trodden paths that lead to their gardens. Here they spend the forenoon, digging away with the very crude hoe until about noon, when they gather up small sticks and limbs of trees, piling them into very straight and regular stacks and tying them together with the bark from some sapling. The bundles are immense, but as they are only women they are supposed to carry heavy loads. Then they hasten home to prepare the meal for the family. The men eat first, and if there is anything left, the woman has her meal. If not, she grinds some more millet on the large stone before the hut, cooks it and uncomplainingly eats it. Such is woman's lot in heathendom.

The effect of the various industrial activities on the native mind was voiced by one of the men who accepted Christ and developed into an

A SCENE AT A SABBATH SERVICE IN BRITISH EAST AFRICA

This picture shows how the heathens are gathered together to hear the Gospel. The service is usually conducted by natives

SOMETIMES ONE OR TWO THOUSAND PEOPLE ATTEND A SABBATH SERVICE

When the mission has become established it draws congregations from a radius of many miles

earnest worker. This was his argument in a meeting he was leading:

"The white men came among us and told us they were going to make the river saw wood. We thought they were boasting. The river was no different than it had been as long as our oldest chief could remember. But they did it (referring to the turbine and sawmill). They told us they would make stones out of the ground to build their houses. We did not believe them, but they did it (making brick). Now we must believe them in all these things because the white man has done as he said he would, and all these things are true. We know they did not boast or lie. They tell us about a God that loves us and His Son Jesus, the Saviour. Why should we not believe them in that also?"

Like most tribes of Central Africa, the Kavirondo had no written language, and the missionaries began to make a memoranda of native words, meanwhile using Ki-Swahili through an interpreter. This was originally an East Coast language and was reduced to writing more than twenty-five years ago. The entire Bible, stories of the new and old Testament, books on Christian life, various text books, hymn books, a monthly magazine, and a great deal of other literature have been published in Ki-Swahili, which many familiar with the conditions think may become the universal language of Central Africa. For these reasons it is quite essential that missionaries should master it, as well as the dialect of the particular tribe among whom they are working. The Kavirondo, as well as the Ki-Swahili, belongs to the great family of Bantu languages.

Now a grammar in Kavirondo was completed and there are a few hymns, scripture texts, a small first reader and the Gospel of Mark, translated into this dialect. The work is not yet sufficiently developed to reach the higher grades, but in elementary work some have shown remarkable aptitude and have mastered all that has been given them in their own language. Advanced work is given the natives in Ki-Swahili, and the advanced pupils who are capable are placed in charge of branch schools or used as teachers for beginners. A complete printing outfit has been sent to the field during the past year and is proving of great service in this branch of the work.

Recently an educational epidemic has spread in the neighborhood of the stations. At Kaimosi Station, two Christian young men came in one morning to say that their council of native elders had decided to put their children into school, and that it would be the business of the parents to see that they attended regularly. The missionaries could scarcely believe their ears, as the chiefs and people had long been indifferent. But, true to their word, the next morning came Madaha, headman for Isiau, one of the most indifferent of chiefs, followed by fifty children. He asked that they be enrolled and taught regularly, saying that he would come with the children daily, keep them in order, look up delinquents and also "get some learning." And so he did. Day after day he sat among the children, keeping them in order—a wonderful help to the teacher. This proved to be only the beginning.

The countless throngs of naked heathen who swarmed about the stations claimed the attention of the women missionaries from the first. Sewing schools were started. Boys, women and girls were taught to make their clothes. When we remember that these people had never had a needle in their fingers, neither did they understand the value of a thimble nor the use of scissors, we may in a measure appreciate the task of teaching them to sew.

AN AFRICAN WARRIOR
Good physique but little else

Many amusing incidents occur to relieve the pressure. Clothes are a requirement for attendance at school. One young woman who had secured a dress did not know how to get into it. Finally she tried to climb into it as though it was a pillowslip with the closed end down. The native idea has been that clothes were only for ornament. It seemed the height of absurdity when a big black chief came strutting up to the mission one morning, proud as a gobbler, with nothing on but a high tile hat.

Medical work in Africa, as elsewhere, has proved an entering wedge for the Gospel. Two of the present nineteen missionaries are doctors and another is a trained nurse, while all of the missionaries have given this branch of missionary work special attention. One of the earliest operations was successfully performed on the son of Kivini, the chief in whose district Lirhandi Station was afterward located. About 9,000 cases in all the stations are treated annually, and it is planned to greatly enlarge this branch of the work when the hospital now under construction is completed.

In the policy of the Friends African Industrial Mission the industrial activities have their place; so also have the educational and medical departments, but all three are merely means to an end, and the object

of the whole is the salvation of the souls of the people and the establishment of a native Christian Church.

The Mission now has four stations. Its sphere of influence, as designated by the missionary societies operating in British East Africa, extends from a few miles north of the Equator, at a point where a meridian would pass through Kisumu, north about eighty miles to Mt. Elgon, and is approximately forty miles wide. The population of this district is somewhere between 350,000 and 500,000. One station to about 800 square miles with the responsibility of 100,000 people!

The position occupied by the Friends Africa Industrial Mission is strategic. Just to the north is the great Mohammedan belt, and the devotees of Islam are rapidly pressing southward.

Evangelistic work is carried on at all stations in daily and Sabbath services, prayer meetings, inquirers' meetings, Sabbath-schools for the children and Christian Endeavor for the young Christians. All of these are sewing good seed and reaping spiritual harvests. In 1909 the Christians were organized into a native church and with few exceptions, there has been a steady growth in the spiritual life of the members. Great care is exercised in the thorough instruction of prospective members as well as by placing them on an extensive term of probation. As a result, the harmful influence of "back-sliding" is largely avoided.

Christian homes have been established that are exerting a powerful influence for good. Many of those who have accepted Christ as their personal Saviour show a determination to make Him known to others and are of great assistance to the Mission. Some of these are developing into effective and powerful preachers. With their help, services are held on the Sabbath at about twenty out-preaching points, and during the week thousands of natives come under the sound of the Gospel.

Dr. Arthur T. Pierson once said: "The missionaries in Africa are, almost without exception, practical men and women—men and women who believe in giving industrial education—but giving it in connection with spiritual teaching." This applies to the nineteen consecrated men and women now associated with the Friends Africa Industrial Mission. Whatever the work in which they are engaged, whether working in the soil or in the mill, teaching, ministering to the sick or preaching, their one aim is to bring to these people a true, workable knowledge of salvation from sin through the atoning blood of Jesus Christ. Who knows but that this work is part of the answer to the prayer of Bishop Hannington when he passed through this very region in 1885 on his way to Uganda just before he met his violent death and exclaimed: "O that fair Kavirondo might be won for Christ!"

Now is our great opportunity. God grant that we may measure up to our privileges and, under the leadership of the Holy Spirit, quickly plant the standard of Jesus Christ over that entire region.

Over-Churching and Its Results

The Greatest Present Problem in Home and Foreign Missions

BY REV. EGBERT W. SMITH, NASHVILLE, TENN.

Secretary of the Executive Committee of Foreign Missions, Presbyterian Church in the U. S.

THE duplication of denominational effort is vitally related to the progress of Christ's Kingdom, both at home and abroad, and yet Christians are generally ignorant of the facts. A knowledge of these facts must precede intelligent search for the remedy. Diagnosis must come before prescription. Facts are always friends. In business, in science, in religion, in every department of thought and effort, progress depends on knowing the facts. To spread the knowledge of them is a plain duty, for the more minds we can focus on the facts, the sooner will their true meaning and bearing be perceived and the needed remedies and readjustments discovered.

Four representatives of one of the strong denominations, three of them well known doctors of divinity and one a prominent ruling elder, were asked: "In the Southern States there is one evangelical church organization to how many people?" They had never given the matter a moment's thought. When pressed for an estimate, the business man said one church to every 3,000 of the population. The three ministers guessed 5,000, 7,000 and 10,000. The average estimate of these four experienced church leaders was about twenty times the correct figure.

This incident fairly represents the prevalent lack of definite knowledge regarding the religious needs of America. Yet this is a subject on which the most ample and exact information, covering individual states, counties, and communities, would seem to be required by Christian workers as the first condition of wise planning and expenditure.

WHERE MORE CHURCHES ARE NEEDED

While most places are over-churched, more churches and ministers are undoubtedly needed in many districts, among many classes of people, such as miners, mountaineers, immigrants, and the like. In the effort to meet these needs a vigorous and discriminating home mission work has ample justification and incentive. The over-churching in our cities is also not nearly so marked as in the towns and country districts, but no student of city work can fail to note the tremendous disproportion between the money expended in costly church plants, and the amount spent to reach and mold the cities' masses. In the effort to abate this painful contrast-lovers of the Kingdom will find a noble and needy field.

Some of the things I saw in Texas, while visiting a number of towns there, made me heartsick. In one little place, for example, there were four struggling Presbyterian churches, each of a different Presbyterian family. All four together would have made one really efficient church, with a well-supported resident pastor, while the releasing of three ministers and the sale of three unneeded church properties would have meant a large net addition, without any countervailing loss, to the home and foreign forces of Christ's Kingdom. The immense saving in men and money resulting from a union of Presbyterian churches in Texas along congregational, educational and other lines, would make a consolidated Presbyterian Church of Texas, for its size, one of the most efficient, powerful, and best equipped churches in America for both home and foreign mission work.

A practical inquiry is: "What proportion should the number of evangelical churches bear to the local population?" Two years ago an expert committee, under the auspices, I believe, of the Federal Council, made a report to the Commission on Church and Country Life, in which it stated that for the best results, in towns and open country, there should not be more than one church and trained pastor to a thousand of the population, except where the population of an entire township was less than this.

THE SITUATION IN THE SOUTH

From a study of the United States religious census of 1906 it was found that in Alabama there was an average of one evangelical church to every 248 people; Arkansas, one to every 293; Florida, one to 249; Georgia, one to 258; Kentucky, one to 362; Louisiana, one to 437; Mississippi, one to 244; Missouri, one to 397; North Carolina, one to 254; South Carolina, one to 267; Tennessee, one to 272; Texas, one to 400; Virginia, one to 299; West Virginia, one to 356.

For seven of these states the average was one church to every 256 people, and for the South as a whole, one to every 319. In other words, *the average is more than three churches to every thousand people, of whom only one-third are church members.* Of these members nearly two-thirds are women and a considerable proportion young people. The bearing of these facts on the size, growth and financial support of churches is evident.* Whether or not the South is the most truly religious part of the Union, it is certainly the most church-full.

Since cities have usually more than a thousand people to each church, or three times the general average, it follows that in the towns and country the proportion of people to churches must be below this

* Since the census, on which these figures are based, was taken eleven years ago, and since the church membership in the last twenty-six years has increased 94 per cent. to the population's 61 per cent., the natural inference would be that the figures are certainly not too low to represent present conditions.

average. Bishop Lambuth, two years ago, told me that he had just come from preaching in a town which had seven churches to a population of 700. Such cases are by no means so unusual as might be supposed.

Such facts as these have a distinct bearing on the efficiency of our church life and a profound and conscience-stirring significance to every student of the Kingdom in its world relations.

In Asia and Africa there are to-day countries with districts containing a population of 100,000,000 with no resident missionary among them. In America we have multiplied ministers for ourselves till in the South we have an average of one evangelical minister to every 470 people, while the whole Protestant world has sent to China one minister to every 200,000 of her people. In Georgia, with its two and three-fourths millions of people, there are more than three times as many evangelical ministers as the whole number sent to China with its population of one-fourth the human race. In every Southern town and city you can take your choice of from one to half a dozen churches in easy reach, while in China there are more than 1,500 large cities with millions on millions of population and no resident missionary in any one of them. In Africa there are thousands of villages where Christ's Name has never been spoken.

"YOUR SIN WILL FIND YOU OUT"

This selfish policy of the modern church has its exact illustration in the history of God's ancient people. When the children of Israel were entering the Promised Land, they came to the grassy plains east of Jordan, whose heathen possessors they defeated. This region the tribes of Reuben, Gad and the half tribe of Manasseh begged might be assigned them as their permanent home in the land of Canaan. But Moses sharply reminded them that Canaan as a whole was yet unpossessed. He declared that if they selfishly settled down to the enjoyment of this captured fraction of the land, leaving the larger task unaccomplished, they would be committing a sin whose punishment would surely overtake them. "If ye will not go all of you armed over Jordan until the land be subdued before the Lord, then behold, ye have sinned against the Lord. And be sure your sin will find you out."

This sin, so sternly denounced in the ears of God's ancient people as carrying its own most certain punishment, is the outstanding sin of God's present-day Church—the sin, namely, of settling selfishly down in our Christianized fraction of the world, multiplying churches for ourselves till they crowd each other, while the larger part of the world we have scarcely more than touched. Has this sin found us out?

1. It has found us out in the hardships and impaired efficiency it entails upon Christian ministers. They are the chief sufferers. According to government statistics, the average salary of ministers in America

is $663, while the average wages of stablemen are $689, and of New York City hod-carriers, $900. Leaving out the largest 125 cities in America, the average salary of ministers is $573. Where a fraction of every ten hundred people must support three churches, where several ministers must be paid where one should suffice, no one receives a living support. In the investigation of one hundred of the smaller towns in Massachusetts it was found that *the average salary paid in towns with one church was $874, with two churches $687, with three churches $473.*

If a minister is worrying over money matters, hampered by hardships and family expenses that he cannot meet, how can he preach inspiring sermons or radiate strength and hopefulness in his parish work? Harassed by debt, he has little juice of courage or joy left for his work. Without the means to buy necessary literature to enrich his mind, starved for books and ideas, his congregations must also starve. If a few geniuses succeed in spite of poverty, that does not help the average man who needs the equipment as a substitute for genius and is doomed to deterioration without it. The utterly inadequate support given the average minister is a chief source of ministerial inefficiency and a curse to the Church. Its deadening results along all religious lines, and its underlying cause, are alike beyond question.

INEFFICIENT CHURCHES

2. Our sin has found us out in the blight it entails upon tens of thousands of churches. Where the churches are over-multiplied, the average membership must be small. Half the evangelical churches in America have less than 65 members each, of whom nearly two-thirds are women and a considerable fraction are young people, leaving a handful of men to bear the chief brunt of its support. These churches cannot afford resident pastors because no one of them can support a resident pastor. And no three or four of them in the same community can unite to support one because they belong to different denominations. They cannot support a live Sunday-school or young people's society, because there are not enough young people to make a live Sunday-school or society in any one of them. Small church attendance begets listless activities.

Of course every large church was once little, and where they are needed and have room to grow, small churches should be planted and helped. In growing states and communities weak churches are often on the way to being strong churches. Here as elsewhere faith and foresight reap large returns. But in mature and settled older states it has been found that *there is a direct ratio between the size of the church and its prospects of growth.* Normal men and women like to be connected with a vigorous and growing enterprise rather than one that is stagnant or decaying. They prefer to belong to an organization that is doing aggressive work.

FINDINGS OF THE SURVEY

The Department of Church and Country Life of the Home Mission Board of the Northern Presbyterian Church, in connection with other agencies, made an exhaustive investigation of four sections of Ohio, taking an average of about five counties each in the Northeastern, Northwestern, Southeastern, and Southwestern sections of the state that their field of survey might be thoroughly representative, and including in it the open country and all towns and villages of 2,500 population and under.

A study of the 1,515 churches in nineteen counties showed that where the membership is

1— 25 2% of the churches are growing.
26— 50 17% of the churches are growing.
51—100 48% of the churches are growing.
101—150 58% of the churches are growing.
151—200 and over, 79% of the churches are growing.

The report says, "The regularity with which the increase of efficiency and ability to survive parallels the increase in membership is very striking." It was further found that of the churches enjoying the full time of a minister 60% were growing, while of those with one-fourth his time, or less, only 26% were growing.

The report finds that in settled and mature communities 80% of the churches having fifty or less members are losing ground, and that in such communities not till a church has at least one hundred members does it have an even chance to grow. It names over-churching, and non-residency of ministers, as the chief troubles.

In the report's final summing up we read:

> "It can be shown from county after county that those neighborhoods, in which there is a large number of small poorly equipped churches, are responding the least readily to the influence of those churches. The religious forces are in those cases so divided that their impact upon society is almost negligible. Communities with a large number of weak churches, as a general rule, show a smaller proportion of their population in the church membership. In the average Ohio county, one church to every 500 or 600 of the population gives an ample number, provided those churches are properly equipped and maintained. We may take Ashtabula County as an example. Here there are five townships which have one church to approximately every 175 of the total farming population. These five townships show an average of 17% of their population in the church membership. Six townships have one church to every 250 and show 21% of the population as church members. Eight townships have one church to every 350 and show 24% as church members. Four townships have one to every 450 and show 26% members. Then there are four townships which have not churches enough. In these there is one church to from 700 to 1,300 of the population and but 11% of the popula-

tion are church members. These figures could be duplicated for other communities. Over-churching is not only a matter of having more churches than are needed, but of having more than can be so equipped and maintained as to do the work properly and efficiently. Geauga and Defiance counties [two out of 19] are the only counties surveyed which do not show clearly the serious effects of over-churching."

THE ECONOMIC WASTE

3. Our sin has found us out in the economic waste and lack of return that marks the present system. Here are four weak churches, for example, in a village or country community. In each church a faithful few strain themselves to pay for part of a minister's time, and for fuel, light, and repairs for their one-room church. All honor to them! But what do they get in return? A fraction of the service of an absentee minister, who is not and cannot be a pastor to them, infrequent services thinly attended, a Sunday-school too small to generate enthusiasm, occasional long lapses when they have no minister at all, a poorly equipped building, a chronic sense of struggle and failure, a church too weak to exert a commanding influence in the community—nay, *a church that "cheapens Christianity in the estimation of the world and the young people* by identifying it in their minds with the kind of half-starved religious life that the present policy necessitates in myriads of communities."

Were these four little churches to come together, they could have a resident pastor for all his time; regular and better preaching every Sunday; Sunday-school, young people's society, church fellowship, and community influence, quadrupled; while the sale of the unneeded church properties would give them a beautiful church home adequate to modern requirements; and all this, not by taxing any one an extra dollar, but simply by substituting economic wisdom for economic waste.

IGNOBLE RIVALRIES

4. Our sin has found us out in the unworthy motives, rivalries, and competitions engendered by the present system. When three or four churches are struggling to sustain themselves among every ten hundred people, where one church would suffice, the temptation to jealousy and rivalry is too strong for average human nature. Where the financial eligibles are so few and the churches so many and poor, the results should surprise no one. The Home Mission report already quoted says, "Denominational prejudice exists in all of the communities studied. In 20% of them it was discovered breaking out into more or less open strife." For obvious reasons this temptation is far greater in towns and villages than in cities. How inimical it is to any community service program, I need not point out.

The story goes, and behind its humor there is food for saddest thought, that in one little town where the churches were crowded on adjoining corners within easy hearing of each other's music, one Sunday morning the Methodists were singing, "Will there be any stars in my crown?," and the Baptists promptly replied, "No, not one; no, not one," whereupon the Presbyterians shouted, "That will be glory for me."

How often is a minister pained to see many of his most active workers inspired by a sectarian zeal to have their own church distance all rivals! Nay, how often are a minister's own motives and ideals gradually and insensibly tarnished by the atmosphere of competition in which he lives, by the manifest discontent of his own officers and members when some neighboring church and minister seem to be getting ahead, by their hinted or clearly voiced feeling that he is not getting the results they want or proving himself the kind of pastor needed, by the consequent reluctant sacrifice of his highest ideals to the allurement of methods that promise visible victory and success, till finally he wakes with a start to the realization that the old happy sense of peace and fellowship with his Saviour is gone and that he is feverishly working not from love of Christ and immortal souls, but from motives that move on a far lower plane.

Do you say that nevertheless more activity is thus generated, since competition is the life of effort? I reply, this kind of competition is the death of spiritual religion. It takes the soul out of it, leaving only the rattle and clank of church machinery. Ignoble motives are sins against Christ, and can never build up the Kingdom of God either within or around us.

SELF-ABSORPTION

5. Our sin has found us out in the self-absorption which the present system tends to produce in the majority of churches. Since most of the evangelical churches in the United States have less than 65 members each, the struggle to live, to exist, to keep their heads above water, is so severe that they are forced to think mainly of themselves and to spend on themselves nearly all that they can give.

A certain rare bird, writes a fellow-secretary, which its keepers had kept alive with difficulty, finally to their great delight laid an egg; but when the chick was hatched, the parent promptly ate it. Tens of thousands of weak churches undoubtedly produce eggs, often at the cost of heroic effort, but most of them they are compelled to eat themselves.

The popular idea that the organization of every new little church means of necessity the opening of a fresh and growing fountain of missionary liberality, is lamentably untrue. In settled communities the vast majority of little churches are doomed to remain little, with their gifts and activities largely absorbed in the supply of their own necessities.

Not only is this an incalculable loss to the world work of the Kingdom, but its effect on the churches themselves is spiritually narrowing and depressing. Their gaze is turned inward. They become self-centered, or, in St. Peter's language, "blind, seeing only what is near."

HOW DOES IT LOOK TO CHRIST?

How does this over-churching look to Him Who, when laboring in one city, was ever thinking of those "other cities also" yet unvisited? When His narrow-minded Jewish disciples were asking only about the restoration of the kingdom unto Israel, our Lord rebuked them with, "Go ye into all the world; make disciples of all the nations; preach the gospel to every creature." When they still clung to Jerusalem, He sent a persecution to scatter them. When, in the third largest city of the Roman world a little Christian church had a foot-hold, though it was but ten years old, and though heathenism was still regnant and rampant around it, yet God Himself gave the direct command to send away their two best men to carry the Gospel to other nations.

That is God's policy and to give effect to that policy Christ organized His Church. What must He think now, after nineteen centuries, to see 97% of His churches and ministers crowded into a few favored countries while half the world has hardly yet heard of Him? What does He think to see many parts of America so thickly planted with churches that they actually have not room to grow, while sister lands perish for lack of churches? What must Christ think?

KOREAN CHURCH LIFE

A recent visitor to Chosen reports:

"In Syen Chun fully one-half of the population are Christians. Market day comes every fifth day. When it happens to fall on Sunday, by official act of the city, market day goes over to Monday. All differences between believers are settled by the elders. 'Dare any of you having a matter against another go to law before the unjust and not before the saints?' (I Cor. 6:1) is literally carried out.

"One Sunday a missionary friend called attention to a distinguished Korean gentleman and said:

" 'That man has only just been made an elder, although one of the very earliest believers. He is a prominent man. He was made a deacon but the people would not elect him an elder because of his stinginess. He did not give according to his means. In fact we had him up before the session once for his lack of liberality and it was not until he had overcome at this point that he was elected an elder.' "

Transformation Scenes in India

The Report of an American Traveler in the Far East

BY REV. EDWARD LINCOLN SMITH, D.D., NEW YORK

Secretary of the American Board of Commissioners for Foreign Missions

Dr. and Mrs. Smith, with Mr. and Mrs. Franklin H. Warner, have recently returned from an extended tour to the mission fields in Japan, China and India. Their reports are illuminating and fascinating.—EDITOR.

THE Church at home ought to realize, far more than she seems to do today, that mission work is not a work of the foreign or home board to which church members contribute at the urgent request of secretaries, but that it is her own work which secretaries and treasurers are appointed to direct for her. This being true, the churches ought to be more keen in contributing to, in promoting, and in visiting their own work. When a church adopts a missionary, one result ought to be a carefully laid plan to send a deputation from that church to visit that missionary in the midst of his distant work. When the appointed delegate returns with report of progress and needs, attention and enthusiasm are more apt to follow than from the exhortations of a secretary.

I went to India with many questions in the back of my head. One was, "Do these people value the Gospel highly? Are they willing to suffer for it?" Eyes and ears were open for testimony on that point. Consequently, there was deep interest in the story of Pastor Subramanian of the Wesleyan Mission of Madras. Missionaries spoke of him as a most eloquent Indian preacher and effective evangelist. He is of high caste Brahmin family. When a boy he was sent to a mission school. He soon developed a desire to become a Christian and sought permission from his parents. They refused indignantly and ordered him home at once. As the boy knew that he would never be allowed to return to the school if he obeyed, he decided to remain. One day, however, he was caught outside the school, and taken home by force. Every variety of discipline was used to eradicate his purpose of becoming a Christian. He was beaten, starved, and branded with a red hot iron, the scar of which he carries upon his forehead to this day. One tooth is gone—pried out in the effort to force poison down his throat. He was tied to a pillar of the verandah and beaten by his uncles so cruelly that now, twenty-eight years later, he carries the deep corrugated scars upon his back. His mother upon her knees plead with him to forsake this crazy idea, and not to separate himself from them all. When he refused again, she cursed him and spat in

his face, as a sign that he could no longer be her son. "That," he said, "was the bitterest moment of my life."

After he had been twenty-four hours without food or water, pity came into the heart of the sister, who in the dead of night was taking her turn at watching. She cut the cords, gave him five rupees, (all she had) and a drink of water, and begged him to run for his life. By good fortune he managed to get to the railway station in the village seven miles away, told his story to the engineer, was taken aboard and so disguised that he escaped recognition by the Brahmins, who searched the train at each station along the road. When they reached his destination, the engineer gave him a lantern to carry, and, smeared with oil and soot, looking like an engineer's helper, he walked unsuspected through the group of searchers and successfully returned to the missionaries. They sent him to school in another district for several years until his family seemed to forget or to lose interest in him. Not even yet are they reconciled to him, but he goes his way, a minister of Jesus Christ, a constant witness to the fact that in India there are men who have had to pay dearly, almost with their lives, for the faith in Christ that is in them.

Notwithstanding the bitter opposition of the Hindus and the loss of caste which every Christian suffers, there are today about three million Christians in Ceylon and India.

SOCIAL UPLIFT WORK

We find missionaries giving attention to every line of effort which may help the people. A recent experiment in social uplift has been undertaken by the American Board workers at Sholapur in the Marathi Mission. It is an effort to reform and establish in respectable ways of life about three thousand members of the Robber Caste. These people have been put under the care of the Mission by the Indian Government with an appropriation sufficient to bear the cost of all that is done for them. The missionaries delegated to superintend these unfortunates act as guardians for the entire group, their authority being supported by the government. They are trying to put the adults to work in the cotton mills of Sholapur, and to teach them to stick to their work and save their wages for their family. Day schools and night schools will be established for the children. Everything possible will be done to improve the personal habits and living conditions of these people. A large bathing tank has been constructed. Sanitation will be given attention; the construction of homes and the care of the family will be improved. Religious services may be introduced and maintained at the discretion of the missionaries; no restraint whatever is imposed by the government upon the propagation of Christianity among these people. The experiment is viewed with great hope and

MEMBERS OF A CRIMINAL TRIBE IN INDIA

enthusiasm by the missionaries. They are confident of their ability to greatly benefit their charges physically, morally, and spiritually. These people are clever, their children are quick to learn; and we may find some of the best evangelists of the future coming from this group. What a blessing to the members of this Robber Caste, hunted and hated of men, to discover that it is possible for them to earn an honest living, and to fill a respectable station in life.

While the traveller is meeting congregations, replying to addresses of welcome, receiving countless garlands, inspecting schools and hospitals, he is receiving impressions of certain activities, of which perhaps little mention is made, but which reveal much of the missionaries' life.

For example, there is the school for the blind carried on in Bombay by Miss Anna L. Millard. This work was scorned at first by the Indian people. Who cared to help the blind? What could be done for them, anyhow? Miss Millard secured quarters and gathered into them about forty blind children. These she has taught to read Braille, to sing, to repeat the Bible, to know and love Jesus Christ, and to become self supporting by working with cane. They can mend chairs. They had last October a contract from the government for repairing the cane seats in the passenger coaches and stations. But most wonderful of all is the change in the lives of these pathetic wards. The presence of love is a new thing; that anyone cares for them is a revelation; and that, notwithstanding sightless eyes, they can earn their own living is a blessing for which no one has ever prepared them to hope. Miss Millard is their mother, the only one on earth who cares for them, the only one to whom they can turn in their helplessness.

Since it has been demonstrated that something can be done for the blind, the Indian people have become liberal contributors. The work is carried on today largely by what they give.

Another most touching and closely allied charity of the missionaries is the care of orphans. Perhaps the traveller makes acquaintance with this phase of philanthropy first at Sholapur in the orphan school of Miss Fulcher of the Z. B. M. (Zenana Bible and Medical Mission). Every child there has a thrilling story. One was rescued from a hedge of prickly pear into which she had been thrown to die. One was rescued from an express package at a railway station, from which she was never expected to emerge alive. By such devious ways, these thirty hapless and unwanted girls have found their way to a Christian home and a Christian woman's heart. They have found love in the world, somebody to care, and somebody to help them in their helplessness. Here again is an argument for Christianity which no one can answer, which the Hindu does not care to dispute, and which is having its widespread though silent influence to convince India's millions that Christianity is different.

Dr. Parker's "Birds' Nest" in Madura is another example of what missionary woman doctors are doing to a greater or less degree. But Dr. Parker has cast an unusual amount of romance about her little orphan family by adopting these dozen boys and girls, giving

DR. PARKER AND HER ADOPTED INDIAN CHILDREN

them a separate little home in the rear of the mission compound, a competent Indian woman to watch constantly over their welfare, and every advantage of education. Dr. Parker's oldest daughter is about ready now to join in the medical work of the Mission with excellent training as a medical assistant. One can easily imagine the passionate attachment and gratitude of these children in their mature years when they are able to understand what has been done for them.

The Christians of India are zealous for winning their own people to Christianity, and greatly pleased over the generous offer of a lay friend in America to pay the expenses of a great evangelistic campaign, by which fifty workers shall carry the Gospel to fifty new villages. Great preparations are being made to send the best possible workers, and to reap the largest possible reward. Training classes are being held for these new evangelists; and in many cases, trusted and experienced workers are being set free from other tasks, that the evangelistic campaign may have the best chance of success.

Signs are not wanting that a great harvest of converts to Christianity will result. For example, we were traveling late one night to reach a city where we were to be entertained. We had been warned by the missionary to be on the watch at a certain station as there might be someone there to greet us. So we went to the platform and saw drawn up in line beneath the station light, the station master, his wife, his mother, and his seven children to greet the Christian travellers from America. This station master and his family had found Christ. Persecution aplenty had pursued his pathway, but he had persisted in the conviction that what he had been long seeking of truth and light was to be found in Christianity. And now it was evident in the eagerness of his face, the warmth of his greeting, that he had not been disappointed, but that his soul was at rest through Christ in God. The pride of his heart as he presented his family and greeted us all as fellow Christians is a sign of promise.

And there is no mistake about the mass movements. They are a reality, especially in North India. The motive is not always the purest spiritual motive perhaps, but these people have been so wretched, so hopeless that no one can say them nay when, in hope of somehow bettering their miserable condition, they turn their faces toward God and ask for Christian teaching.

India cannot do without religion. With her ancient religious faiths and ways she cannot do what she hopes to do and become the power which she hopes to become, under the confidently expected larger opportunity and freedom to be given by the British Government after the war. The logical outcome of it all for India as well as for China and for Japan, is to receive Christ as Saviour and teacher, and move on with the experience of the Kingdom of God in their hearts into the future's mysterious but wonderful development.

A PANORAMA OF LA PAZ, THE CAPITAL OF BOLIVIA

The situation is unique. La Paz is the highest capital city in the world. It is also surrounded by mountains, one of which, the famous snow-capped Illimani, rivals Fujiyama

On Top of the Andes

BY REV. SAMUEL GUY INMAN, NEW YORK

Secretary of the Committee on Co-operation in Latin America

Mr. Inman has just returned from a six-months' tour in Latin America, where he has been able to forward many plans proposed at the Panama Congress.—EDITOR.

THE trip from Cuzco, the old capital of the Inca empire, to Puno on Lake Titicaca, is a long thirteen hours through the heart of the Indian country. These Quechua Indians are fascinating, and the terraces stretching from the river valleys far up the sides of the mountains and cultivated by the Indians, the glaciers and snow-capped peaks, help one to forget his shortness of breath up in these altitudes of from twelve to fifteen thousand feet. The famous Indian novel, "Aves sin Nidos," by Clorina Matto, who knew the life of the Indians in the most intimate way, shows how they are exploited by the officials and the priests, and are absolutely without friends or hope. As Martina, one of the characters, exclaims, "We were born Indians, slaves of the priest, slaves of the Governor, slaves of the chief, slaves of all who take up the club to drive us. Indians! Yes. Death is our beautiful hope of liberty." The plot is developed around the brilliant young lawyer, supposed son of the Governor, and the daughter of a poor Indian who devotes her life to a Spanish family that has befriended her. The girl is then taken into this home and educated. The young people fall in love and are about to be married—when it is revealed to them that they are both children of the same priest. "Who knows," says Madam Matto in the last pages of her book, "when will be recognized the necessity of studying closely the characters of the authorities, both ecclesiastic and civil, that are sent to govern the destinies of those who live in these far-away places in interior Peru?"

Terrible as are the conditions painted in this story, one cannot feel that it is exaggerated. These poor Indians live more like animals than like human beings, and seem to regard themselves as more akin to their burros than to the Spanish-speaking people around them. Exploited by the officials, the priests, the landlords and the traders, without schools or other agencies working for their enlightenment and uplift, they are daily falling lower in the scale of civilization.

The Government in Lima says that serious efforts are being made to provide schools and to help the Indian economically. But the very few schools established do not reach the poor Indian children. Some of the teachers actually do not know how to read and write, and have not the slightest idea of how to approach the difficult problem of putting the Quechua into contact with the life and language of his Spanish-

speaking brother. A change in their form of salutation is significant. In the old Inca days the salutation was in Quechua "Thou shalt not steal, thou shalt not tell a lie," and the response was, "And thou, neither shalt thou be a robber or a liar." But now when one Indian meets another on the road, he sings out, "Ave Maria Purisima," and is answered by "Sin Pecado Concebida" (conceived without sin).

Arriving at Puno at seven in the evening, we stepped from the train on to the wharf where the big English steamer of 1500 tons was waiting to take us over to Guaqui on the Bolivian side of the lake. Something of the enterprise of the sea-going British is felt upon boarding this fine modern steamer up here two miles above the sea. She was built in Scotland, assembled and tried on the Forth, taken down and packed in parts, sent over the seas and mountains and set up again here in the heart of the Andes!

Lake Titicaca is the highest body of navigable water in the world. It was moonlight, and up in these altitudes, with the atmosphere so rare, the moon and stars seem a hundred times brighter and nearer than down by the sea. Here we are in the heart of the great Andean Plateau, over two miles above the sea and with mountains towering ten thousand feet above us still—silent sentinels, pointing us up to God. For here, certainly, He is one's only companion. The world, civilization, the rushing to and fro, the clang of traffic, the marching of armies, are all in another world—a world that seems infinitely remote. Here we are alone with the past. The only people we see are the Indians, Aymaras we now call them, with no change from the time when the Spaniards found them. They trace their ancestry back to prehistoric folk whose age and origin are lost in antiquity.

Not among the least of the mysteries to me, is why any people should have chosen this cold, bleak, rarefied atmosphere for their breathing. The temperature the year round, though one is little over a dozen degrees from the equator, is a penetrating cold. Only the potato and a few other native crops can be raised. There are a few stunted trees, but no cheerful patches of green. The only fuel is the dung of the llamas and the roots of hardy mountain shrubs. Fires for warmth are unknown. Men shiver and turn one side and then the other to the sun, when there is sun. One ceases to wonder that the natives worshipped the sun as the greatest of all gods.

Darwin's theory, which makes the present Andes former islands in the Pacific, after which they gradually rose to their present height, would also make Lake Titicaca formerly a part of the sea. This would seem borne out by present conditions. The lake is gradually drying up. No doubt it was formerly very much larger than at present, filling all of the great depression between the eastern and western cordilleras. It is necessary to keep continually dredging the channels for the steamer's ap-

proach at Puno and Guaqui. The area is about that of Porto Rico or Lake Erie—one hundred and twenty miles by forty. The only other bodies of fresh water that approach Titicaca in the altitude of their basins are the lakes on the plateau of Tibet. These are not nearly so extensive. The only outlet for Titicaca is the Rio Desaguadero, which flows for a hundred and twenty miles across the desert to Lake Poopo, which no doubt was also once a part of the great inland sea of which Titicaca is the largest remnant.

From Guaqui, on the Bolivian side of the lake, we took the train for the four-hour journey to La Paz. A little beyond Guaqui we came to the most famous ruins of the ancient civilization in Bolivia at Tehuanaco. These are the last ruins one finds on the journey south, and they are in many ways the most wonderful. Here not only the walls of the buildings remain intact, but also a considerable amount of carving. Many believe that these ruins represent the oldest civilization in South America, and that the Incas, a less civilized, but more warlike people, succeeded in conquering its creators. Peruvian archaeologists, however, maintain that the oldest civilization is represented by the coast tribes, the life of which is revealed in the ruins near Trujillo.*

Bolivia is a great land in which Texas might be placed twice and still leave room for New York and Tennessee. Its estimated population is about two million, of which fully half are of pure Indian blood. There are 231,000 whites. La Paz, the capital of the republic, has about 80,000 people. Three missionary boards are doing work in Bolivia, the Methodist Episcopal, Canadian Baptist and the Bolivian Indian Mission. The Methodist work is the largest and centers in La Paz and Cochabamba, in both of which cities there is an American Institute, organized under government patronage several years ago and conducted after the model of boys' boarding schools in the United States. All the features which make such school life pleasant and profitable have been introduced, including literary societies, the Boy Scout movement, school publications, athletic associations, etc. The schools have developed rapidly and are well and favorably known all over Bolivia. When the school in Cochabamba was opened, with the support and approval of the Bolivian Congress, accommodations were provided for one hundred and fifty pupils, but when the first session began, two hundred and fifty were enrolled. Several other Bolivian cities are urging that American schools be established there.

Up to three years ago the Government gave them a subvention of about $12,000 gold annually, which supported the schools in a splendid way, however. on account of the financial crisis, incident to the outbreak

* The best works on this subject are Sir Clements Markham's "The Incas of Peru" and the various reports of the recent expedition of Prof. Bingham of Yale University. Sir Clements, a former president of the Royal Geographical Society, gave a lifetime to the study of these peoples and their country and is the accepted authority concerning them.

of the European War, this support has recently been discontinued. This has seriously embarrassed these worthy institutions and they will have to close their doors, if the Methodist Board does not come to their rescue.

The Bolivian Indian Mission, an independent organization having its headquarters in New Zealand, does work exclusively among the Indians, their center of operations being at San Pedro. They have five couples at the present time on the field. Mr. George Allen, head of the Mission, is at the present time in the United States soliciting funds. The missionaries live on a pitiably small financial margin and seldom return to the field after they once leave. At times they must get along on three to five dollars a week. Their work is greatly limited in this way. They cannot be assured of permanent workers nor look forward to a well-directed educational program, probably the Indian's greatest need. Evangelical work among them has been too largely in the nature of sporadic efforts under independent auspices.

While the independent workers have sacrificed in a wonderful way and have gone all through these lands sowing Scriptures and Christian tracts, there is a certain sadness in the lack of permanency of the work. If the Indians have any conception at all of the things these workers tried to give them, they must in most cases be more puzzled than before as to the meaning of the Christian Gospel. In Jujuy, for example, there are five denominations working among the Indians. The workers come and go, not only here but throughout the whole of Bolivia. What is needed is a number of permanent centers, well-established, and with a definite policy that will continue through the years.

These poor ignorant Indians must not only be given instruction in spiritual things, but, baffled as they are by their contact with civilization, they must be aided in the solution of their social and economic problems. They are essentially an agricultural people and their education should fit them better for their close relationship with the soil. In addition to their spiritual destitution, alcohol and the coco leaf are steadily destroying them physically. A prominent Bolivian in the diplomatic service of his country said of them: "The national progress . . . makes us more than ever desire to raise the miserable condition of our people, composed in the larger part of these unfortunate Indians, victims of unmentionable abuses and oppression. . . . It is no exaggeration to say that the present condition of the Bolivian Indian is a national disgrace and a terrible indictment of the good name of the Republic."

At La Paz I met Bishop W. F. Oldham and Dr. W. E. Browning, the newly elected Educational Secretary of the Committee on Co-operation in Latin America. Dr. Browning was aiding Bishop Oldham in a thorough investigation of conditions in La Paz. The school there now has to occupy three different properties having an aggregate annual

rental of such proportions as to seriously handicap the work. Bishop Oldham has invited the Canadian Baptist Mission to co-operate with his church in the future development of the school, which will be along more distinctly evangelical lines than was possible when the Government furnished the funds. It is hoped that the Baptist Board will co-operate. With a more positive religious influence, these schools can contribute to the development of a strong native ministry, which is such a crying need.

Here, as elsewhere, the great need is an educated ministry. At present, the Methodists have only four Bolivian preachers and the Baptists, one. None of these have had theological training. It has now been agreed that the Missions of Bolivia and Peru shall unite in the support of a training school for ministers and in the publication of a union paper. Under this agreement *El Cristiano,* the paper at present published in Lima by the South American Evangelical Union under the direction of Mr. Ritchie, becomes the organ of all the evangelical missions in the two countries.

The present government of Bolivia is a liberal one, favorably inclined toward the Protestant work, especially along educational lines, and has taken great strides toward the development of an adequate public school system. Bolivia did her best to get a Protestant missionary society to lead in the new program, but we were not ready. So she has recently invited a number of Belgian teachers to organize and direct her school system. They are doing the work well educationally, but their influence is materialistic and frankly against the Gospel. The agnosticism of these educational leaders makes it all the more important that mission schools be developed. The Jesuit colleges and seminaries are very finely equipped and the directors are more liberal than ordinarily found in Latin America. All this is making it increasingly difficult for the Mission Schools to compete.

The Evangelical Churches seem hardly to have touched the life of La Paz. The combined congregations on Sunday evening did not reach one hundred. The Canadian Baptists, after long years of work, have only twelve members in their church. In all Bolivia there are only a few over a hundred members of the Evangelical Churches. Most of the missionaries are new. Few have had any special preparation before coming to their field, and their Spanish is not such as to draw educated people to the services. One is impressed with the lack of organization and definite plans, both in the evangelistic and educational work. The field is so undermanned that the men who are there find it impossible to do their work properly or to get time for any larger program.

One of the greatest needs for La Paz is a Christian hospital. The Government several years ago started to build a good hospital, but never completed it. If a Christian organization were willing to take it in hand, they would no doubt turn it over to them. In fact the liberal government is progressive and willing to co-operate with us.

The New Evangelical Seminary of Mexico

BY REV. JOHN HOWLAND, D.D., MEXICO CITY

President of the Seminary and a Missionary of the American Board, 1882

ON the ninth of July last there was opened in the Mexican capital an institution which is the fruition of much prayer and effort. It promises to be the beginning of many important developments. All the evangelical missions in Mexico have, from the first, made attempts to meet the need for properly trained workers and the theological schools established by them have produced some excellent pastors and preachers.* Generally, however, the denominational seminaries for ministerial training have been extremely limited departments of schools for general education.

The Conference of missionaries from Mexico and officers of the Mission Boards, held in Cincinnati in 1913, recommended the founding of a union seminary and a committee was appointed to advance the project. The Latin-American Missionary Conference in Panama last February gave a new impulse to the effort and in the National Convention in Mexico City in March a provisional arrangement was made to open the institution. Representatives of eight organizations pledged their societies to the support of the school, on the basis of a percentage of the total amount expended annually by each denomination for missionary work in Mexico. The co-operating societies are: the Congregationalists, Disciples, Friends, Methodists, North and South, Presbyterians, North and South, and the Young Men's Christian Association. So far as we can learn, not another evangelical institution in the world counts on the co-operation of as many different denominational bodies.

The final authority of the institution is vested in the Home Committee, composed of one representative of each of the contributing societies. The local management is in the hands of an Administrative Council whose members must reside in or near the capital. Each Board appoints one member of the council and another for each thousand dollars contributed in excess of the first thousand. The institution is not to be responsible for any outlay for students, who are to be entirely dependent on mission support or on their own resources. There will thus be complete impartiality towards all the denominations. The teachings are to be those common to all the supporting communions; but special denominational doctrines and polity are to be presented by special lecturers.

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* The Presbyterian school in Tlalpam and later in Coyoacán, the Methodist North in Puebla, the Methodist South in San Luis Potosí, the Baptist in Monterrey and Torreón, and the Congregationalists in Guadalajara have been in a considerable measure successful in their attempts to meet the situation.

God seems to have favored the new enterprise in many ways. A large house, owned by a wealthy English family, had been vacant for four years, and has now been leased. The house seems almost to have been built for the purpose. The "Mary Keener Institute," which the Methodist Church South sustained successfully for years as a boarding and day school for girls, had been closed for several years on account of the unsettled political conditions. The Women's Council very kindly offered the use of the furniture to the Seminary.

The location of the house is excellent—near the public library and museum and only a block from the Y. M. C. A., which furnishes special privileges for the students in the line of physical culture. The principal evangelical churches are quite near, so that the students may study the methods and work under the direction of the metropolitan pastors.

The first five students to present themselves for enrolment were from five different denominations. Fourteen were enrolled during the first month—one from Sonora in the extreme northwest, another from Chihuahua at the north, and a third from Tamaulipas in the northeast. The revolution has caused so much confusion that the Missions are unable, as yet, to send any of their younger and incompletely prepared preachers to the Seminary for further study; but it is hoped that this may be done in the future.

The Mexican pastors and congregations show much interest in the new establishment and the dedication services on July eighth were largely attended. The Seminary is already the meeting place for the Pastors' Union and the Union Normal Class for Sunday-school teachers. Its professors are in constant demand for preaching, teaching, addresses and committee work of many kinds.

While the Seminary has been opened under especially favorable conditions, it has some vital needs which must be supplied by special gifts. The furniture it is using should be surrendered or purchased within a reasonably short time. It has no *library,* or even the most indispensable books of reference. The work of the professors is seriously hampered by the complete lack of *secretarial equipment and assistance.* It is important that *scholarships* be given for students from the different churches. It is hoped that hostels for students will be established as soon as the permanent location of the Seminary is determined.

While the Christian workers in this country, both Mexicans and foreigners, are enthusiastic about the Seminary as something of the greatest importance, they are more anxious that its success may be assured because they believe that it may prove to be the first step towards the attainment of a strong non-sectarian evangelical University. May the stewards of the Lord's money rise to this great opportunity!

Religious Conditions in Argentina

BY CLAYTON SEDGWICK COOPER

ARGENTINA, more than any other South American country, seems to have renounced the medievalism of the South American Republics and exchanged it for the most up-to-date modernity. The atmosphere of antiquity found in Peru, Bolivia and Chile has been dissipated here by reason of the inflow of twentieth century life from Europe and the United States. Argentina is a child of the present. James Bryce has called her "The United States of the Southern Hemisphere."

The difference from the republics on the West Coast is especially noticeable in the field of religion. Religiously Argentina makes little or no impression upon the visitor. To be sure, there is a fashion of religious worship here, especially among the older families of the "estancia" class. Roman Catholicism is declared by the Constitution of the Republic to be supported by the State and the President and Vice-President are required to profess that faith. There are, however, no strictures placed upon any other form of religious worship, such as are found in Peru, for example; there is no political party allied with the clergy and the influence of the priests is not felt to any extent in the realm of politics.

The impression made on a visitor in this exceedingly materialistic atmosphere is that the men of the country generally regard the Roman Catholic Church as one of the relics of an old Spanish world. It is a creation of the past, and to that extent, interesting, and to be retained as a traditional accompaniment of other institutions, but having little relation to present daily life and conduct. As one Argentino put it, "We are quite willing that the Church should exist so long as it does not interfere with business or politics." The theology of the Roman organization is almost a dead letter in the minds of the educated classes, and the priests who rule the people of the West Coast of South America by making them more or less blindly submissive to the rites and ceremonies of another century, are failing quite completely to hold the new forward-looking spirit of Argentina. The old fiery vigor and pious devotion of the early Conquistadores, who brought with their adventurous love of gold certain outward marks of piety at least, are conspicuous by their absence in this atmosphere of newness and utilitarian progress.

The deities worshipped primarily in the beautiful and ostentatious capitol of Buenos Aires are pleasure and money, especially horse-racing, theatre going, and business enterprises. There is, to be sure, a certain amount of civic idealism, for the Portenos, as the inhabitants of Buenos Aires are styled, are outdone by none in their pride of municipal im-

provements; but here idealism seems to end. As for religious or spiritual aspirations, they reveal very little tendency to build habitations for the spirit and religion. The first settlers who came to the shores of New England were impelled by a desire for freedom in the worship of God, while the early Spanish pioneers to South America were moved by a de-

ONE OF THE SHRINES WHERE THE ELITE OF ARGENTINA WORSHIP

In front of the private stand where the wealthy men and women of Argentina view the races and make their bets

sire for material gain. Argentina is at present in a transition stage and the dazzling of her new wealth has caused her for the moment to forget that, as Matthew Arnold has said:

"By the soul only
The nation shall be great and free."

The result of this indifference to religion is apparent on every hand, and there is an astonishing lack of any personal acquaintance with the Bible.

A prominent journal of Buenos Aires began recently to print quotations from the Bible in its columns without giving the source. Shortly afterward a letter was received from a gentleman in another city of the Republic, who evidently had some degree of education, asking the editor from what source these quotations were taken and inquired where he could secure a copy of the book containing such illuminating and helpful ideas. The paper continued these quotations from the Scriptures and the readers of the journal have become keenly interested in the discovery

THE COMING GENERATION IN ARGENTINA—SHALL THEY BE ATHEISTS OR CHRISTIANS?

A group of Argentina school children from whom the future leaders will come

of a literature which heretofore has been almost entirely unknown to many of them. This is a reminder of the fact, which is vividly brought home to those who travel in the Republics on the West Coast, that the Spanish-American Republics received from Spain and Portugal a religion which was guided almost entirely by the clergy who read their Bibles in Latin and closed them almost impregnably to the laity.

Among the students of Argentina, we found a similar lamentable ignorance regarding the Christian Scriptures. A student about to sail for Europe showed to a friend of mine a copy of Victor Hugo, portions of which, he declared, he had formed the habit of reading each night before retiring, as a means of literary and spiritual stimulation. My friend, who had a Testament in his pocket, suggested that the student should make the experiment of reading parts of the Gospel in like manner. To his amazement he found that the student had never so much as opened the Bible, but was destined to get absolutely his first impression of this remarkable literature in reading this New Testament on his steamer voyage.

Lecky has said, "The record of three choice years of the active life of Jesus have done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exploitations of moralists," and it is pathetic that the youth of one of the most promising nations should be in almost blank ignorance of a book which has so deeply influenced human civilization and has so radically transformed individuals.

The students of the University of Buenos Aires, six thousand in

number, furnish a field for labor along religious lines which is second to none that we know. These students are scattered throughout a large, pleasure-loving and materialistic city, rarely under any supervision or moral control. While they have turned their backs upon the Roman Catholic religion of the country because of its obscurantism, bigotry and low standards, they have as yet found no positive faith to take its place. They have put off the old without taking on new religious beliefs and are ready disciples to infidelity, rationalism or agnosticism, and also to socialistic and anarchistic tendencies.

The professors are one with the students in their disregard of religion. One well-known and influential teacher of an Argentina University stated recently that he was devoting all the spare time of his life to the attempt to destroy what he considered one of the greatest enemies to his country's progress—religion—meaning the Roman Catholic faith. It seemed to be his endeavor to place in its stead a brand of French rationalism. The instructors openly teach agnosticism and rationalism in their classes. The tide of indifference, and even antagonism to constructive religious faith has risen so high that men like the Vice-Rector of La Plata University warn their fellow-countrymen concerning the effect which this type of thinking is sure to have upon the character of the youth.

"It is with great sadness," said this Vice-Rector in one of his recent

ONE OF THE PRINCIPAL INDUSTRIES OF ARGENTINA

A well-to-do farmer and some of his Vaqueros. Many of these large farming and cattle-raising communities are without religious influences

addresses at the opening of the college year, "that I witness the steady decrease in the number of unselfish, idealistic, genuine men; how engulfing the tide of selfishness, of rebellion, of undiscipline, and of insatiable ambition; impunity so commonly supplants justice that I fear for the spiritual future of the land of my children unless we make haste to remedy the great evil, which is disregard for the noble and the great, and unmeasured lust for material riches."

The influence of irreligion is so great that one of the teachers in the University told me that the immigrant coming to Argentina with his old world custom of worship, loses his religion almost entirely after he has been in the country for two or three years. We were surprised to find that here, contrary to the conditions found in every one of the Republics west of the Andes, the women representing the educated classes at least, have very little interest in religion and the majority of them never go to church. The Y. M. C. A., which enrolls a thousand members in Buenos Aires, 75% of whom are Argentinos, has not been able to get hold religiously of the educated men, and the secretaries say that this forms one of the most discouraging features of their work. Plans are now shaping with a view to give particular attention to the crying spiritual needs of these students, and an Argentine secretary of advanced education and training, both in Europe and the United States, has been engaged to devote his time exclusively to the far-reaching work of acquainting the University men in a personal way with the Protestant faith.

Among the foreign institutions which are doing good work in stemming the tide of materialistic indifference to religion, are the mission schools conducted by foreigners, the American Church, which has a strong hold upon a wide circle of English and American residents, and a number of private educational efforts, like the Instituto Ward, where commercial education is given to a goodly number of boys, many of whom are sons of wealthy land holders. In this latter institution we found among the teachers an ex-Catholic priest who had embraced Protestant Christianity and was most devoted to his work of teaching boys. He informed us that he believed there were many priests of the Roman Church in this country who would gladly leave that faith today if they could find any other means of earning a living. Their training had been almost entirely along ecclesiastical and unpractical lines and when they sought employment outside the Church or monastery, they found themselves practically helpless. We find few better examples of the religious idealism of North America than that revealed in such practical institutions as this Instituto Ward, founded and supported for years by the late Mr. Ward, of New York City, whose name is associated in the minds of most people only with the production of bread.

It would seem to be the time of times for those who are interested in the religious development of nations to consider Argentina—a Republic that is rapidly emerging from a period of medieval ecclesiastical

authority, but which as yet has not discovered the idealism of a Christian democracy. The conditions and opportunity are graphically stated in the report of one of the Christian missionaries concerning Argentina:

"The loss of persecuting power and prestige by the established Church, the extension of education, commercial relations, contact with foreigners and acquaintance with us and our work, have replaced suspicion with confidence. There is some awakening to the fact that the needs of the people religiously have not been met. This field is absolutely open for evangelical work in all parts, provided it is carried on with sufficient means and in a sufficiently dignified way to demand respect, but the work must be of an increasingly higher grade, more thoroughly educational and scientific, and with churches and schools of adequate importance and equipment to command respect in lands where public buildings are always noteworthy. On the other hand the growth of indifference and irreligion has been so rapid that there is a large class of the more highly educated people entirely inaccessible to the Gospel message under present conditions."

A LIGHT HOUSE IN ARGENTINA
The American Bible House—Buenos Ayres

Those who would help this "amazing Argentina" of today, must approach her with the realization that they will find in this Republic an exhibition of external materialism which combines the worship of pleasure found in Paris with the devotion to money-getting seen in the most utilitarian sections of the United States. They will find here a people alert, intellectual and ready for every new thing in science, in education and in the fine arts of life. It is a people weary of a ceremonial religion which has not satisfied the cravings of either the intellect or the soul. In few countries is there a more insistent need for the vital Christian religion that reveals itself in character. The reaction time from all this "lust of the flesh, the lust of the world and the pride of life" is already beginning to be evident in Argentina. They who can help her in the discovery of a new and satisfying religious idealism will be her lasting friends.

Impressions of Japan and Chosen

BY DR. FRED B. FISHER

Dr. Fisher, on his way to India, in the interests of the "Methodist Mass Movement," saw things with the eye of an expert. He here reports some interesting impressions of Japan and Chosen.—EDITOR.

JAPAN shows material advancement on every hand; courtesy abounds; unique and artistic dress; smiling faces; children everywhere and always; flowers of all colors, both natural and artificial; maidens in kimonos as though they had stepped off a fan or tea box; scenery both in mountain and plain; water plentiful; gardens clean and luxuriant; energy and vivacity evident in every action and gesture of the people. Ambition and pride mark the men, while shy obedience and smiling coquettishness show forth in the women. Their characteristics fascinated us. We fell in love with the Japanese at first sight.

Passing on to Korea, now renamed Chosen by the Japanese rulers, there was opportunity to see Japan at work as a Coloniser. Here too, material advance is the main impression. Spiritual and moral purpose and goal are absent. The Governor General, the Minister of the Home Department, the Minister of Education and other officials are high minded and courteous men, justly proud of achievements during the six years since annexation. After meeting other provincial authorities, Korean students and merchants, missionaries and native pastors, Japanese travelers, European and American residents—and having questioned them all—the conclusion is that Japanese occupation has given the Koreans the best government they have ever had. It is likewise giving them the best economic and educational opportunities they have known.

One cannot get away from the feeling that economic betterment is the crying need of the Oriental peoples. What squalor in the villages! It is hopeless to bring them to a better life unless the Christianity we carry them lifts the standard of living. They need to be saved not only from future hell but from the hell in which they now live, and not only to some future heaven but to a heaven here on earth. For this very reason one wishes the Japanese would show educational, moral and spiritual devotion as well as national efficiency. Many of the Koreans are naturally bitter over the loss of national independence, but foreign control of some kind was inevitable. They were incapable of self rule because of lack of unity. Now Korea must go to school among the nations. She must take advantage of all that Japanese rule can give her. Civilization is knocking once again at her door, this time forcibly, and she must arise and let the worldly stranger in. There are many things her guest will teach her. Whether the type of teaching will mean independence in the distant future remains to be seen. Regardless of to-morrow, she must take advantage of to-day.

Efficiency and unity are the watchwords of Japan. She sees the need of Oriental uplift and feels that her position gives her the pre-eminent right to attempt to lead all the East along her path. She looks upon herself as the link between the Occident and the Orient. Her mission must be to take the best of each and give to the other. It is a high ambition and worthy of a nation's devotion. If she were less selfish in her approach she could convince the world of her sincerity. Just now Japan is putting much faith in the Ishii mission to the United States. If good fellowship and real cooperation is established between the United States and Japan, I believe the future tranquillity and progress of the Pacific East will be assured.

BEST METHODS

Edited by Miss Belle M. Brain, Schenectady, N. Y.

IDEAS FOR MISSIONARY THANK-OFFERINGS

Mrs. Mary Clokey Porter, 2828 Perrysville Ave., N. S., Pittsburgh, Pa.
Thank-Offering Secretary of Women's Board of the United Presbyterian Church.

GOD'S people are always safe in undertaking anything upon which is written—"Thus saith the Lord."

In the beginning, when God established the first family on earth, He taught both parents and children to worship Him with offerings. From that time until the present, God has set His seal of approval upon gift-worship.

While all our gifts to God should partake of the spirit of gratitude, the Thank-Offering is the gift over and above the usual measure of liberality and given in recognition of mercies and blessings received.

What Invitation Does God Give His People Concerning Thank-Offerings?

Listen to God's answer: Come near, and bring Thank-Offerings into the house of the Lord.

2 Chronicles 29:31

"Come near"—don't stand afar off. Do not remain away from Me. "Draw nigh unto Me, and I will draw nigh unto you."

"Come near"—that you may be conscious of My presence; that you may hear My voice speaking to you moment by moment.

"Come near"—that I may fill you with My Spirit, and thus make you fit for My use.

"Come near"—that I may know that you love to come.

The invitation gives no date. This shows that the way is always open to "come near" to God. No hours of limitation are given, such as are usually included in invitations from earthly friends. Hence, we are assured of a welcome at any hour, and that the Host—the Lord Himself, ever stands ready to receive His guests in His own house.

But are we to come near to our Lord empty-handed? Again read the invitation: "Come near and bring Thank-Offerings."—Offerings of praise for God's goodness: day by day: offerings of love and gratitude for the gift of His Son and for all the Father has done for the world through Him: offerings of gold and silver that through them others may learn how to draw near to Him.

This invitation is just as urgent to God's people to-day as it was two thousand years ago. It comes to you, as an individual. Your name, and your address are carefully written down in God's record book.

What are you personally going to do with this invitation? It is a solemn question. If you accept, will you plan, as the wise men of old, to bring your richest and best gifts to your Lord?

Can it be that there is one Christian who will refuse? Is there one who will make an excuse for not accepting? Will any say—"I am not interested in the giving of Thank-Offerings?" or—"I am too busy to accept the invitation" or —"I have not means to give large gifts, therefore, I will give none?"

Stop and Consider!

If a similar invitation should come from some earthly king, how eagerly you would expend time and thought in preparation to accept. With what care you would select your gift, and how

willingly you would even risk paying for it beyond your financial ability in order to give a gift equal to that of your neighbor! This invitation comes from the King of kings, and through His special messenger. *What will you do?*

Will you accept the invitation and carry your richest and best gift to "the house of the Lord" with a heart overflowing with gratitude for the high privilege He has bestowed upon you? Will you accept, and give your offering with a prayer that God will bless it in leading others to give? *Will you?*

HOW TO ORGANIZE THANK-OFFERING WORK

1.—Have the Woman's Board appoint (or elect) one of its consecrated, liberal-hearted members as General Thank-Offering Secretary to have special charge of the work; to superintend the publication of literature on the subject of "Giving," and to keep the work before societies through letters, addresses and the pages of the denominational missionary magazine.

2.—Have each district society (Presbyterial or otherwise) elect a Thank-Offering Secretary to keep the work in every way possible before its auxiliaries, and to report to the Board.

3.—Have in each congregation a Thank-Offering Committee, composed preferably of the president and one active generous member from each missionary society — Women's, Young Women's and Juniors,—to have full charge of the local work, to prepare for the "Annual Ingathering" and to report regularly to the Presbyterial Secretary.

IDEAL WORKERS

An Ideal Secretary

ONE who "does with her might whatsoever her hand findeth to do."

ONE who loves her work and who by precept and example keeps the subject of giving to God gifts of gratitude before societies.

ONE who makes her Thank-Offering work an object of daily prayer.

ONE who will keep in close touch with all her Women's, Young Women's and Junior Societies through letters and addresses.

ONE who will persevere until she has the name and address of the chairman of the Thank-Offering Committee in every congregation.

ONE who helps to establish a Thank-Offering Circle in every congregation that has failed to organize a Missionary Society.

ONE who carefully and prayerfully studies the Missionary Magazine from month to month with the purpose of keeping her work up to date.

ONE who patiently answers all letters of inquiry promptly, and encourages communications from her constituency.

ONE who keeps the work and needs of the Thank-Offering Department prominent before her Presbyterial, and claims a place on every program.

ONE who plans and pushes her work so as to have each year an increase in offerings over the previous year.

ONE who cheerfully commends every society that has, during the year, made some increase in gifts, and who gently reminds the delinquent ones of the need of putting forth special effort for more liberality during the coming year.

ONE who strives to make her work more efficient each year, and is willing to remain in office as long as God calls her to that special work for Him.

An Ideal Committee

A permanent committee composed of the President and one active member and liberal giver from each missionary society in a congregation.

ONE that has the subject of giving kept before every society from month to month, through the distribution of helpful literature and through messages upon charts or blackboards.

ONE that early each year sees to having at least one Senior Thank-Offering box in every home and Junior boxes placed in all homes where there are children under fifteen years of age.

ONE that begins early to plan for the Annual "Ingathering" and aims to have

each succeeding service more interesting and more inspiring than the previous one.

ONE that keeps the last offering prominent before the societies and puts forth persistent effort to have each Women's and Young Women's Society on the Honor Roll by doubling its offering and each Junior organization win a similar place by giving an average of one dollar per member as Thank-Offering.

ONE that has its Secretary give due notices of "Ingatherings" from the pulpit, and sends out invitations to attend (printed or otherwise)—to all the women whose names are upon the church roll and adherents, whether members of societies or not.

ONE composed of women so deeply consecrated to this special work, that they will keep in mind that the Thank-Offering work is the Lord's, and who know no fear in personally soliciting liberal gifts from all who are financially able to give.

ONE that will render cheerful aid to the Magazine agent in efforts to introduce the Missionary Magazine into every home.

ONE that begins, continues and ends all efforts in prayer.

An Ideal Giver

ONE who ever strives to stir up her own heart to gratitude by keeping watch for the blessings and mercies which God daily bestows upon her.

ONE who sees good in everything that comes into her daily life, and who proves her gratitude through frequent offerings that others less blessed may come to know and love the "Giver of every good and perfect gift."

ONE who strives by precept and practice to create and deepen the true spirit of gratitude in the hearts of others.

ONE who makes faithful use of her Thank-Offering box, and thus helps to make it a real "blessing box" in her home.

ONE who accompanies every gift placed in her box with a prayer.

ONE who will practice self-denial to contribute a special gift for God's special mercies and blessings to her and hers.

ONE who is never satisfied with giving her offering annually, when very many of the blessings which call for recognition in form of gifts have been forgotten, but who follows the Scripture rule to give regularly, systematically and proportionately into the Lord's Treasury.

ONE who at the beginning of her Thank-Offering year—which is the day she will have given her previous year's offering into the treasury—resolves to place in her Thank-Offering box a certain sum each day or each week, however small it must needs be, and as special blessings come into her life, she adds a special offering.

ONE who studies to know the work which the Thank-Offerings help to support in order to be an intelligent giver.

ONE who gives and gives and continues to give until she learns to love to give, so that all her gifts become real love offerings in the sight of her Lord.

MY THANK-OFFERING CREED*

I believe that God is my Heavenly Father and that I am His child.

I believe that to me—"His mercies are new every morning," and that—"He daily loadeth me with benefits."

I believe that in return I should daily load Him with thanksgiving and prove my gratitude with Thank-Offerings.

I believe that God has called me to be a co-worker with Him in bringing the world to a knowledge of Christ the Saviour.

I believe that He wants to use my time, my talents, my prayers, and my means to this end.

I believe that the Holy Spirit will enable me to consecrate my all to Him, in gratitude for what my Lord has done for me.

Amen and Amen.

* *Suggestion:* The above "Creed" printed in attractive form on tinted panels with eyelets at top for ribbon and hung up in homes should incite to more liberal giving by God's people.

AN OPEN LETTER

To Officers of Missionary Societies.

Very much depends upon what you do—now—at once—whether or not the gifts from your societies will receive the Lord's "Well done" this year.

Your responsibility for keeping the subject of gifts of gratitude before your congregation is great. God has placed in your hands the power to help make the Thank-Offering a success or a failure

Leave not one good plan *untried.*
Leave not one prayer *unuttered.*
Leave not one woman *unsolicited.*
Leave not one available gift *ungiven.*

Many good Christian women fail to give because *not asked.* Do yours?

Plan now! Pray now! Ask now!
The Church needs your efforts!
The work needs your prayers!
The Lord needs your gifts!
He needs you!
You need Him!

His Promise:

"Work for I am with you, saith the Lord." —Haggai 2:4.

TEN QUESTIONS

The following questions may be used in a Conference. They should be called by number and answered by the leader or by some one or more previously appointed:

1. What is the object in urging the giving of daily or weekly offerings rather than annual offerings?
2. Why cannot the thank-offerings be used to make up the "mission budget" of a congregation?
3. Should money given as a thank-offering be used in paying a church debt or for congregational purposes?
4. Does the giving of large thank-offerings lessen the amounts given as contributions through societies, and the congregational gifts to the Church Boards?
5. How can societies procure money to meet the expense of carrying on the thank-offering work in their congregations?
6. How can societies keep the thank-offering subject before their members?
7. How can the thank-offerings of congregations be increased from year to year?
8. What can Presbyterials do to enlarge their thank-offerings?
9. What can societies do to help the women of the church to be more intelligent givers to missions?
10. Why is it not enough for Christians to give their tithes to the Lord? Why should they give thank-offerings?

WHOSE IS IT—MINE OR GOD'S?

What say the Scriptures? "The silver is mine and the gold is mine, saith the Lord." *Haggai* 2:8.

Beware that thou forget not the Lord thy God, lest when thou hast built goodly houses and dwelt therein, and thy silver and thy gold is multiplied, then thine heart be lifted up, and thou say in thine heart:—"My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for He it is that giveth thee power to get wealth. *Deuteronomy* 8:11-18.

God giveth thee power—life, health, wisdom and talents, to gain wealth. Why? To be used for self? Nay! but for the uplift of mankind to His honor and glory. When God's people reach that high plane of giving, where they recognize God's ownership, and that they are only His stewards, then, and only then, will the problems of right giving be solved.

What is needed today to bring this great principle of stewardship into actual operation? Children easily learn the Scriptural truth that—"The tithe is the Lord's"—that one cent of every ten and ten cents of every dollar belongs to God; that He claims them as His as surely as He claims the Sabbath—one seventh of our time as His own.

It is often difficult to convince older people that they are "robbing God" (Malachi 3:10), when they withhold from Him one-tenth of their income, but when they are thoroughly converted to the truth of this Scripture teaching and

faithfully and prayerfully set apart the one-tenth as the Lord's, they are not satisfied till they also give free-will offerings from the nine-tenths. Then the question of every consecrated life is—What more can I do to prove my love for my Lord? And then is placed upon God's altar the *beautiful thank-offering—the true love offering*—which is the cap-sheaf of giving.

WHAT IS LACKING?

What is one great reason why, during nineteen hundred years, the parting command of Christ: "Go, preach the gospel to every creature," has not been obeyed?

—Lack of money.

Why have not all the world's fields, opened by God to His people, been entered?

—Lack of money.

Why has mission work already begun been sadly crippled at times?

—Lack of money.

Why are student volunteers not hastening to enter the wide open doors of nations with the gospel?

—Lack of money.

Why are so many home and foreign missionaries over-worked and falling by the way?

—Lack of helpers.

Why is there this lack of helpers?

—Lack of money.

Why is there lack of money in the Lord's treasury?

—Lack of effort.

Why is there lack of effort by God's people?

—Lack of faith.

Why is there such lack of faith?

—Lack of love.

Why is there lack of love?

—Lack of prayer.

OUR KING'S MONEY

"If we only had the money that belongeth to our King,
If the reapers of God's harvests would their tithes and offerings bring,
Then the windows of the heavens would open wide at His command,
And He'd pour us out a blessing that would overflow the land."

"If we only had the money it would give redemption's song
To weary hearts now crying out 'How long, Oh Lord, how long?'
And the 'thirsty land' would blossom, and the 'waiting isles' would sing,
If we only had the money that belongeth to our King."

"It would gild those saddened faces with the beams of Bethlehem.
And the 'solitary places' would rejoice and sing for them.
O ye stewards! Get ye ready! Soon will come the reckoning,
When you'll answer for the money that belongeth to our King."

IF YOU WERE A HEATHEN WOMAN!

Reader! If you were one of the millions of heathen women:

Unwelcome at birth;
Untaught in childhood;
Unloved in wifehood;
Uncherished in widowhood;
Unprotected in old age;
Unlamented when dead—

What would you ask of the Christian women of America? *"Think on these things."* Philippians 4:8.

You only need to hold up to view your own present condition in contrast with the sad picture of a legion of your sisters in heathen lands, to see that God is literally pouring out His richest blessings both temporal and spiritual upon you. *Are you correspondingly grateful?* Do you prove your gratitude with thank-offerings, that others may learn to know your Saviour and love Him?

If not—why not?

IN CHRIST'S LIKENESS

In this age, many generous givers—yea! even some whose names are enrolled as followers of Christ Jesus, are content with feeding the hungry, cloth-

ing the naked, caring for the sick, and providing comforts for the soldiers of our own and other lands. All these gifts are pleasing to Christ if given in the true spirit, but to be Christ-like one must go much farther in his giving. Christ's chief aim in doing good was the saving of souls. Many Christians today are pouring large sums into the treasury for the "sake of their country," while they contributed but *mites* into the Lord's treasury to carry the glad news of a Saviour to the lost world.

Why not begin *now* to observe the Scripture rule. Upon the first day of the week, let every one lay by him in store as God hath prospered him. 1 Corinthians 16:2.

Regular giving—"Upon the first day of the week."
Systematic giving—"Lay by him in store."
Proportionate giving—"As God hath prospered."

Try this rule faithfully and prayerfully, and add your daily or weekly Thank-Offering. Then keep watch for the rich blessings God waits to give—to the church—to the world and to the giver.

A PAGEANT

Hearken to the Voices!

The voice of the sweet Psalmist of Israel sings:

What shall I render to the Lord
For all His benefits to me?
How shall my soul by grace restored,
Give worthy thanks, O Lord, to Thee?

With thankful heart I offer now
My gift, and call upon God's name,
Before His saints, I pay my vows,
And here my gratitude proclaim.

OTHER VOICES ARE CALLING!

Indians

From the wigwams of the ignorant Indian wilds *Voices Are Calling!* "Haste to send us the glad tidings that you say will bring to us peace and comfort and happiness! We know no Saviour as we go down to death; we have never heard His word."

Mountaineers

From the Southern Highlands of America, away back in the remote recesses of the mountains, *Voices are calling!*

"Oh ye Christians! Come and save us from our ignorance of what is right, and from our degradation. Mormon elders—under the cloak of religion—are winning many of our fairest and best daughters by their sly persuasive words to live lives of shame. Save—oh save us, now, we plead!"

Freedmen.

From the millions of blacks in the Southland *Voices are calling!*

"True we are living under the flag of the free, but many of us are bound with chains far worse than slavery. Christians, will you not, oh will you not help to break these heavy chains that bind us down to lives of ignorance and poverty and crime?"

Immigrants

From the sad and homeless strangers in America *Voices are calling!*

"We have come from lands of darkness and sin where we were oppressed and downtrodden! We have heard of a wonderful story of a good and gracious Lord whose Book you have! Does He love us who are sunken in vice, and will He lift us up and make us an honor to Him and to our New America? If so, oh will you not hasten and tell us? We are so weary waiting for the good news."

India

From the hosts beyond the seas sad *Voices are calling!*

"In our dark zenanas in India, the air is full of sighs, and our hearts are weary with longing for a better life! We cry aloud to our gods of wood and stone, day and night, but they do not answer. If you Christians know of a Saviour, will you not heed our pitious cries and tell Him to come and free us from this prison life?"

Egypt

From the land of the River Nile *Voices are calling!*

"We are dying, dying so fast in deep and dark despair, with no God—no Christ—no hope. Our hearts are full of wrong and cruelty and sin. Ye, who know how to be free from such bondage, hasten to help us ere it be too late. We have waited so long!"

The Sudan

From the far off Sudan millions of pagans in the heart of Africa *Voices are calling!*

"Our land is full of ignorance and hatred and strife. Our sins are so hideous that we wonder—Can your Jesus blot them out? Can He make our black hearts pure and clean? Tell us, oh tell us! Come hasten to help us! Oh don't longer pass us by!"

An Appeal by Christianity

"Oh Christians! Do you hear the cry,
That comes from these who seem so nigh—
Who speak for the millions far and near,
Who live in darkness deep and drear?
'Come over and help us'—to us they cry—
Shall we not heed—but let them die?
Oh hear and heed, this very day,
And work, and seek, and give and pray,
Until throughout the world we hear—
Our precious Saviour now is near!"

REMARKS:. The above can be used as a missionary pageant in a thank-offering service—with "voices calling" from other nations added, if desired. The groups of women and children should be appropriately costumed, and each group be represented by one speaker.

The "appeal" at the close should be made by "Christianity," draped in white, standing by a large, white cross.

Two Seas

The Sea of Galilee

I looked upon a sea
'Twas bright and blue
Around its shores were life
And verdant hue.

'Twas fed by many rills
With fountains source
On Herman's snowy peak
Whence Jordan's course.

But Galilee's blue sea
Lives not alone
Because it gets these streams
As all its own.

It lives because it gives
Its waters blue
To other shores, and then
It fills anew.

The Dead Sea

I looked upon a sea
And lo 'twas dead
Although by Herman's snows
And Jordan Fed.

How came a fate so dire?
The tale's soon told;
All that it got it kept
And fast did hold.

All tributary streams
Found there their grave
Because this sea received
But never gave.

O Lord, help me my best,
Myself, to give
That I may others bless
And like Thee live.

The Woman's Home Mission Bulletin

Edited by Miss E. B. Vermilye and Mrs. Philip M. Rossman

HOME MISSIONS AT CHAUTAUQUA

By Mrs. George H. Swift.

THE Home Missions Institute, August 11-17, at Chautauqua, New York, was a busy week in charge of the Council of Women for Home Missions.

The setting of Chautauqua is wondrously beautiful. The little lake nestling among the wooded hills, 1,400 feet above sea level, is very attractive. As I sat for a few moments on its shore one morning and looked across the sparkling wavelets to the undulating skyline, accentuated by "the shadows in the valleys and the sunlight on the hills," the comforting words of the Psalmist came to me, as they usually come to anyone who is hill-surrounded: "I will lift up mine eyes unto the hills from whence cometh my help." I wondered if the Indians ever thought to look up unto these same hills for help from their Great White Spirit.

My reference to Indians causes me to wish that you might have heard Miss Isabel Crawford, the Baptist missionary, tell of her work among the Indians on four reservations in New York State. No, indeed, the Indians are not all "somewhere out West." We have eight reservations in New York State with 5,000 to 6,000 Indians. Miss Crawford hopes to do work some day on all eight reservations. Among the Kiowa Indians Miss Crawford bore the name they gave her, which means "Little-Woman-Not-Afraid." She is living up to her Kiowa name still. On her four reservations the Baptists, Presbyterians and Methodists have churches, but there are remaining about 2,000 Indians who are pagan or non-Christian. Mr. Marshall C. Allaben, board secretary and superintendent of all schools and hospitals under the Woman's Home Mission Society of the Presbyterian denomination, from Alaska to Porto Rico, referred to the Indians of the West. He and Miss Crawford agreed that in all contact with the red men, wherever they are, the Christian religion must be emphasized, as it alone can make the Indian a worthwhile citizen. Mr. Allaben stated that the Government and the Church are each inclined to rob the Indian of his self-dependence. The medical problem among them is a great one. Tuberculosis is a scourge, and in some of the towns from twenty-five to fifty per cent. of the Indians suffer with this malady. Mr. Allaben urges an anti-tuberculosis campaign among the Indians such as is waged in large cities.

Another people interesting to study and worthy of consideration are the mountain whites. Dr. A. E. Bishop, of the Methodist board, president of Murphy College, Sevierville, Tennessee, stated at a missionary rally that there are nearly 4,000,000 whites in this mountain region, 600 miles long and 200 miles wide. These people, Scotch-Irish by descent, have been in the mountains for the last 120 years. They have preserved the old English customs, language and ballads that the Old Country has lost. Among the ballads collected by Mr. Cecil Sharp, during eighteen years, forty that were lost to England were found preserved in our Southern mountains. The mountain district is not troubled by the foreign problem, and it has practically no Catholics, because the mountaineers originally came to this country to escape Catholic persecution. The problem is illiteracy and narrowness. They are intensely but not intelligently religious. The sentiment for prohibition is not stronger anywhere. No more patriotic

people can be found. In the Civil War 185,000 of these whites broke away and found their way into the Union Army after walking through Virginia by night and along unbeaten paths to avoid detection during a period of two weeks. Some of the leading preachers and novelists in our country to-day were mountain white boys who were helped to their first education by mission schools. When Dr. Bishop asked James I. Vance where more men like him could be found, he replied, "Go to the east mountains of Tennessee. The woods are full of them."

Another subject presented one afternoon was "The Cities." To illustrate the work there, Miss Lula Morse, a Methodist deaconess working among the Italians in Buffalo, gave a unique message by object lesson, showing the manner of working among the Italian children, demonstrating the methods of a kitchen garden, wherein are not raised vegetables, as some are misled by the name to believe, but where ideals for homemaking are revealed and principles are taught.

MEXICANS AND CUBANS

In treating of the subject, "The Southwest," Mrs. Ward Platt, bureau secretary of the Southwest, under the Methodist Episcopal Board, pointed out the influence that Christian missionaries can exert in reaching the Mexican women from the home-maker's point of view. Mrs. H. L. Hill, district secretary of the Methodist Episcopal Board, having recently visited Cuba in the interests of missions, emphasized the need of kindergartens whereby the children of Cuba can be guided early in life in their social, religious and educational development. She urged high-class boarding schools for the girls who will be the home-makers of the future.

An address on Mormonism by Mrs. George W. Coleman was given on request a half dozen times during the week. Mrs. Coleman, who is an authority on Mormonism through much study on the subject that, said the Mormons have been able to do much harm throughout our country because of ignorance of the corporate name of Mormonism. It is difficult to persuade some people that the Church of Jesus Christ of the Latter Day Saints and Mormonism are the same. In the schools and colleges of the East may be found the brightest and most promising youths of Mormonism who have been sent to disarm prejudice and suspicion and to get members. Three enlightening books on the subject are *Mormonism, the Islam of America,* by Bruce Kinney; *Lions of the Lord,* by Harry Leon Wilson, and *Riders of the Purple Sage,* by Zane Gray.

It is quite bewildering to attempt to give one a glimpse into the busy days and the many hours of lectures and rallies. But I do want to indicate the wonderful lectures by that capable lecturer, Mrs. D. B. Wells, Presbyterian of Chicago. Her presentation of the text-book, *Missionary Milestones,* written by Mrs. Margaret Seebach, was masterful, and the outlines which she had prepared and had printed for distribution emphasizing points to be considered in each chapter will be helpful to program makers.

MISSION STUDY HELPS

THE following publications issued by the Council of Women for Home Missions, 600 Lexington Ave., New York, N. Y., are recommended in connection with the Mission Study textbooks of the year:

Teachers Supplement ($.05), Margaret Seebach, author of *Missionary Milestones.*

Teachers Manual ($.10), Miss Applegarth.

Cut-Outs for Juniors ($.10). All children love cut-outs and these have been prepared by Miss Applegarth to be used in connection with *Bearers of the Torch.*

Pageant ($.15), Miss Cornelia F. Bedell. A dramatic development of ideas suggested by the text-books *Missionary Milestones* and *Bearers of the*

Torch. This pageant may be conducted along simple or elaborate lines, or may be presented as a series of tableaux if preferred to the more elaborate form.

Missionary Milestones ($.25), published by THE MISSIONARY REVIEW OF THE WORLD, 156 Fifth Ave., New York, N. Y. This is a graphic presentation of the great epochs of the Christian era—milestones to represent events. A great help to study classes.

Day of Prayer for Home Missions. For Home Mission Week, which is to be celebrated the third week in November, the theme is "America for Humanity—a Challenge for Service." The Council of Women for Home Missions at its annual meeting last January, 1917, voted to articulate its Annual Day of Prayer with the observance of Home Mission Week, and November 22nd has been selected as the date. The following program has been prepared for use either by denominational groups or interdenominational organizations. The program emphasizes both our National consciousness and our personal relation to God, and its use at this time is particularly appropriate.

WOMAN'S DAY PROGRAM
NOVEMBER 22, 1917

America for Humanity, a Challenge

AIM

To REACH—A keener sense of the Nation's crisis.

A truer loyalty to the National welfare.

A stronger conviction of personal obligation to save America to save the world.

A real consciousness of God.

A deeper loyalty to the King of Kings.

An unquestioned faith in the Lordship of Christ.

A renewed enlistment of self for the battle for righteousness, justice and peace.

A consecration that makes loyalty to the Kingdom of God, the chief thing in life.

PROGRAM

Three One Hour Programs

I. Jesus Shall Reign

"Never has there been a time when Christ needed the absolute devotion of His Church more than He does today."

HYMN—Jesus Shall Reign Where'er the Sun.

PRAYER—Worship and Adoration.

HYMN—My Country 'Tis of Thee.

AIM—To be read by the leader with comments.

SCRIPTURE—Responsive Reading.

The Lord shall reign forever, even thy God, O Zion, unto all generations.

The Lord reigneth, the Lord is clothed with majesty. He is clothed with strength.

For God is King of all the earth; sing ye praises with understanding.

The Lord is King forever and ever.

IN CONCERT—And the greatness of the Kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him. * * * Alleluia for the Lord God omnipotent reigneth.

HYMN—Holy, Holy, Holy, Lord God Almighty.

PRAYER—Humiliation and Confession:

(a) Individual sins.

(b) National sins.

READING—To be read by different persons in their order:

1

"What America will be fifty years hence, what the whole world will be hundreds of years hence, depends in large measure on what American Christianity does today."

2

America has become:

1. The Granary of the Nations.
2. The *Wardrobe* of the Earth.
3. The *Head-banker* of the World.

Shall it become the *Workshop* of the King of Kings for the salvation of the World?

3

True patriotism consists not alone in War but in preserving the resources of national life by holding high moral standards, safeguarding industrial conditions, and a normal homelife.

4

The hour of opportunity is upon America.

The hour of opportunity is upon the Church in America.

It is an hour of peril—the peril of lost opportunity.

PRAYER—Earnest, importunate prayer that the Church may recognize this peril and fail not in Christian patriotism.

DISCUSSION—Has the war decreased the demand for Home Mission work?

Have the Home Mission problems changed because of the war?

HYMN—O Zion Haste, Thy Mission High Fulfilling.

II. God's Promises

"Never has there been a time when the world desired more earnestly or has had reason more confidently to expect the Church to be true to Christ than today."

HYMN—Christ For the World.

IN CONCERT—The Lord shall reign forever, even thy God, O Zion, unto all generations.

PRAYER—By three persons for a clearer vision of:

1. The crisis now confronting the Church.
2. The leadership of Jehovah.
3. Our strategic position as His ambassadors.

TALK—The Promises of God. Emphasize the promise that the gates of hell shall not prevail against His Church.

HYMN—I Love Thy Church O God.

PRAYER—That the new spirit of heroism and sacrifice may so permeate the army of the Lord that His spiritual kingdom may speedily come.

SONG—Onward Christian Soldiers.

PRAYER—(a) For the suffering mothers of earth upon whom the shadows of the cross are falling and whose souls are being pierced with a sword.

(b) For the mothers of our own land that, as they enter into the world's sufferings, they may go "as seeing Him who is invisible" and in whose light, all wrongs shall be made right.

"Being perplexed I say, Lord make it right,
Night is as day to Thee: darkness as light.
I am afraid to touch things which involve so much,
My nerveless hands may shake,
My faltering hands may break,
Thou canst make no mistake.
Lord, make it right."

III. Calls to Heroic Service

Never has the Church in America had greater resources in men and money. "Be swift your souls to answer Him, be jubilant your feet, for God is marching on."

HYMN—Hark the Voice of Jesus Calling.

SCRIPTURE—To be read by four different persons.

(1) Jeremiah, 1:7—10.
(2) Joshua, 1:2—9.
(3) Isaiah, 6:5—8.
(4) Mark, 16:15.

SOLO—I'll Go Where You Want Me to Go.

PRAYER—For the little children of war lands who cry throughout the nights for parents forever gone, whose ears are already deafened by the thud of shells and the roar and crash of guns.

O God, have mercy on the innocent suffering children of war lands!

SONG—Where Cross the Crowded Ways of Life.

PRAYER—For the men and boys who are offering their lives for high causes and solemn duties.

PRAYER—For the wounded in battle—the physicians and nurses who minister to them.

PRAYER—For the rulers of the Nations of the earth.

PRAYER—For America, that God may work His will through it.

PRAYER—For all those against whom we battle, that God may speedily bring the earth to His feet, where alone is *Peace.*

AN APPEAL—For the consecration and definite enlistment of each life into a more sacrificial service in God's army.

SILENT PRAYER—While kneeling sing:
I Gave My Life For Thee.

THE LORD'S PRAYER—Standing.

EDITOR'S NOTE

In this hour of the world's crisis, let us give ourselves to meditation and prayer. If possible, secure the assembling together of all denominations for this most important service, which should be well advertised.

Programs may be secured from your denominational headquarters, 65c per per hundred.

The new book: "The Churches of Christ in Time of War," by Charles S. MacFarland, will be found helpful in preparing the program. Price, 50c.

Many of the songs may be found in the Missionary Hymnal.

NEWS FROM MANY LANDS

LATIN-AMERICA

Fine Traits of Mexicans

A NEW ENGLAND business man, who has agencies in over twenty cities in Mexico, recently stated that during twenty-two years of dealing with the Mexicans he has never lost an account. This incident is quoted by Miss Clementina Butler as an illustration of one of the fine qualities of the Mexican people. Miss Butler, who is a missionary and the daughter of the founder of the Methodist Missions in Mexico, says further:

"The agent of the American Bible Society, with his helpers, canvassed a Mexican city and its suburbs for one month, offering copies of the Bible, Testaments, and portions of the Scriptures at every door, the humble hut where famine conditions prevail and the homes of the well-to-do. In that one month, in spite of the traditional fear of the Book, the agents of the American Bible Society sold in those thirty days over ten thousand copies. So far have the Mexican people come in their idea that God's Word is the foundation of the true liberty for which they long."

Idolatry in Mexico

A NOTHER side of religion in Mexico is given in a picture which appeared in a recent issue of the *Watchman-Examiner*. About 150 different objects of religious veneration are shown which have been voluntarily surrendered by their Mexican owners on becoming evangelical Christians. This picture showed various photographs, scourges, whips for self-flagellation, cord made of prickly and spiny glass, to be worn next to the skin as a girdle; crucifixes, medals of gold, silver, brass, copper and iron, prayer beads, scapularies of all kinds; silver votive offerings, representing arms, legs, hands and heads, which are regarded as holy relics to be preserved and venerated in commemoration of miraculous cures wrought by various saints and images.

Many hundreds of these images, gaudily tinseled pictures and holy effigies have been burned in the churchyard in Mexico City in the last eighteen months. Since the great revival in 1916 it has become the custom for new converts to present in public all the objects of their former worship and veneration. These are then gathered in a pile and destroyed, much after the same fashion as the missionaries in India and China collect and destroy the idols surrendered by the converts from heathenism.

Union in Central America

"THE movement for the creation of a Central American Union—the welding of the five isolated Republics into a single political organization—has progressed to such a point," says the New York *Herald,* "that it now seems probable that within a month or two steps will be taken to lay the groundwork for the merger."

In the stress of war little heed has been given this political enterprise, which has long been the dream of Central America. Gradually, however, the movement has gained impetus throughout the five republics. The United States Government will probably lend its aid in bringing it to completion as soon as it can be shown that it has the support of the countries involved.

Public opinion in the five countries appears to be generally in favor of the undertaking, the only opposition coming from some of the political leaders, who are apprehensive that a general political merger under one government will bring about a curtailment of their activities.

Change in Latin American Feeling

REV. S. G. INMAN, executive secretary of the Committee on Co-

operation in Latin America, who has been touring South America, finds doors open everywhere. In Chile he was invited to speak before the Y. M. C. A. and the National University, where he discussed relations between Chile and the United States so frankly and honestly that he was invited to speak in one of the city theatres. The principal daily paper reported his addresses in full, giving to one address a full column on the front page.

Mr. Inman found an altered attitude toward the United States throughout Latin America. The war is changing the feeling toward the United States, and the work which Professor Shepperd of Columbia, Professor Rowe of Pennsylvania and Professor Strong, now of the University of Chile, are accomplishing is having invaluable results. Chilean students who have come to the United States have had such a warm reception that they are writing home enthusiastically about the kindness of the one-time hated "Yankees."

A Program for South America

IN the last report of the Methodist Foreign Missions Board is a comprehensive plan for advanced operations in each South American state. Here are a few of the items:

Chile. Work out our program for Chile in consultation and in full co-operation with the Presbyterians.

Plan for a great union educational enterprise in Santiago. Develop a union press and bookstore plant in Santiago.

Develop the institutional work at Valparaiso with good day and night schools.

Special emphasis on evangelistic work in Southern Chile.

Bolivia. Secure adequate property for our school work at La Paz.

Give careful consideration to the development of a farm orphanage as already worked out for Peru.

Develop Cochabamba strongly as a strategic center for the work on the east side of the mountains.

Peru. Plan a college at Lima with feeders at four central points such as Callao, Cerro de Pasco, Huancayo and Trujillo.

Develop the nurses' work.

Build a representative work at Lima.

Work out with the Evangelical Union of Great Britain plans for press, schools and evangelism.

Argentina. Establish a strong theological seminary.

Develop orphanages at Buenos Aires and other points.

Develop a chain of strong secondary schools in such places as Montevideo, Cordoba, Mendoza, Rosario and Bahia Blanca.

Give careful attention to the needs of our English-speaking work.

Panama. Negotiate with the Presbyterians concerning readjustments in Central America, Colombia and Ecuador, whereby the Methodists and Presbyterians can work in close co-operation.

Establish in Panama an educational institution modeled after Robert College in Constantinople.

Develop evangelistic work in the church for West Indians recently erected.

Alcoholism in South America

IN Latin America the Church has never arrayed herself against the liquor traffic. The Roman Catholic monks are owners of vineyards and manufacturers of wine. Many influential members of the Roman Church have estates and sugar plantations where wine is made. Pulque, aguardiente (brandy), chica, and wine are ruining the Latin American nations all the faster on account of the Indian weakness for fermented liquors. Argentina and Chile have large sections devoted to grape-growing. In Chile, common table wine is cheaper than milk. It is significant that most of the total abstainers in Latin America are members of the Evangelical churches. After the usual Saturday night and Sunday debauch twenty-five thousand workmen in Chile are unable to return to their accustomed tasks on Monday morning. The Roman Catholic Church has never endeavored to control or check

alcoholic excesses at her church festivals, which often terminate in disgraceful revelry.

But a better day may dawn for Chile, as it is already coming in Uruguay and Peru. Uruguayan women are working hard to make the country dry. As a starting point they are asking for a law closing saloons and wine shops on Sundays and holidays.

A national temperance society, formed a few years ago in Callao, Peru, has gained full confidence of the government. The national congress has voted a monthly grant for temperance propaganda and the Peruvian press has furnished strong support.

Street Waifs in Buenos Aires

THE police records of Buenos Aires state that there are 5,000 abandoned children on the streets. An influential magazine, *Munde Argentino,* is doing its best to stir up the public mind to a realization of the neglect to which these children are subject. The principal amusements of the children are gambling and smoking.

Scores of children are picked up on the street of Buenos Aires and cared for by the Boca Sunday-school of the Methodist Episcopal Church. This Sunday-school is in one of the neediest sections of the city.

The children of South America have not yet come into their own. The Sunday-school is called to be a powerful agency in the vindication of these child rights.

Why South America Needs Christianity

EVERY effort has been made by Roman priests to prevent the spread of evangelical truth. The Bible is pronounced an immoral book and the priests seize every opportunity to destroy it.

There is startling irreverence of expression even in the most "religious" countries. One comes upon such signs as "Butcher Shop of the Holy Spirit," "Furniture Shop of the Saviour."

There are several million Indians and other native peoples who have not been reached by any church whatever and are as pagan as any tribe in the heart of Africa.

In any one of the ten republics of South America, a missionary could have a city and dozens of towns for his parish. In some of the countries he could have one or two provinces without touching any other evangelical worker.

There are more ordained ministers in the State of Iowa than in all South America with Mexico and Central America added.—*World Outlook.*

Sins Against Childhood

IT is said that every other child in Ecuador is cared for by an unmarried mother. One-fifth to one-sixth of the population of Brazil are of illegitimate birth, in Venezuela two-thirds and in Chile one-third. Compare these with France and Belgium which have seven per cent. illegitimate births and England with six per cent. A certain percentage of this illegitimacy is due to the high cost of marriage. When the minimum fee for a religious marriage is $8 and a peon earns only a few cents a day, the cost of marriage is almost prohibitive.

Children in the Indian families of South America have not a pleasant life —provided they are strong enough to survive the lack of care and the ignorance with which they are treated as babies. With a baby coming every year as it does in most Indian families, no child gets individual attention. The mother's chief desire seems to be to keep it comatose and to do this she often gives even the tiniest baby *pisco* to drink, with the result that many children of two years old are confirmed alcoholics.

EUROPE

Sermons Soldiers Want

THE REVIEW has already quoted what Rev. Dr. John McNeill of Toronto says about the great spiritual opportunities presented by the troops of

France. This is what he says about the kind of preaching that appeals to the men:

"My matured conviction is that what the men need and expect and want to hear is the straightforward discussion of their spiritual needs and problems. They eagerly welcome a message that deals with their sin and failings, the way of salvation, and the way of escape in the hour of their temptation. They want the 'central verities,' no beating round the bush, no skilful skating near the subject and evading it, no velvet-glove dealing with their failings, but honest, frank, straightforward messages that point the way to hope and victory—given, of course, with sympathy of understanding and tenderness of appeal. This is what the men want and will listen to. A reference to some feature of the war or its progress may be used for two or three minutes at the outset to capture their interest, but it is not on these things that they expect a man with a message to spend his time. Whenever a meeting is announced as a religious meeting, the men expect it to be such and their respect for the Christian life is increased by absolute honesty and frankness in dealing with the moral and spiritual issues. This applies to all classes of men, of all creeds. We have had present at the meetings and have had sincere response from all denominations of Protestants as well as Roman Catholics, Jews, Greek Orthodox, and many others not so well known."

Transforming Billingsgate

THE Billingsgate Christian Mission and Dispensary has been at work for thirty-eight years in London's great wholesale fish-market, and seeks unceasingly the moral and physical good of the fishing industry and waterside laborers. The operations are many-sided, covering religious services, temperance meetings, Sunday-school, Sick and Insurance Club, and the dispensary. The Mission seeks to "keep touch with humanity around us, in soul and body." Attendances at the dispensary number close on 10,000 in a year, while the nurses pay about 500 visits to the homes of patients. Even the hundreds of humble barrowmen who throng the vicinity at market hours feel they have a friend in the Mission. They go to its workers for advice, or for letters to be written to officials, or to ask for surgical appliances, trusses, elastic stockings, etc., and sometimes on bad days, for a ticket for the coffee-stall. It is a joy to the workers to hear the men's confidences and summaries of their checkered adventures, and to try and help them to a knowledge that God is love, and to the Saviour who died and lives for them.—*London Christian.*

Testaments for Munition Workers

NOW that the work of the Scripture Gift Mission in placing the Word of God in the hands of the British soldiers is well organized, it was a happy thought on the part of the committee to issue the Munition Workers' or War Workers' Testament, specially bound in khaki and lettered accordingly, and bearing as a foreword the King's own words concerning the daily regular reading of the Word of God. It is hoped to issue at least a hundred thousand copies almost immediately to be distributed at the various centers among munition workers. The need has only to be known to be realized. Huge munition centers have been called into being in various parts of the country; men and women of all ranks, classes, creeds and characters are working side by side, doing the most laborious and in some cases the most dangerous and deadly work that human hands have ever undertaken.

British Care of German Missions

THE greater part of German foreign missionary work has hitherto been carried on in British territory or in German colonies which have now passed into the hands of the Allies. German Protestant missionaries before the war numbered more than 1,600 men and

250 single women, and connected with their missions in various parts of the world were some 700,000 baptized Christians. Some of the most effective "German" missionary work, so called, was conducted under the largely German-controlled Society which has its headquarters in Switzerland—the Basle Mission—and by the two important Lutheran Churches in America.

The *C. M. S. Review* comments editorially:

"Until the policy of the Government is more clear it is not possible to measure in definite terms what our responsibilities will be for carrying on work which German missionaries have begun in British territory. But already it is clear that provision must be made for replacing German agents and German influence in the Basle Mission on the Gold Coast, and that the Government looks to the co-operation of the British Societies. And we understand that the United Free Church of Scotland has undertaken to co-operate with the Swiss Mission in this task. We gather that the British Societies at work among the Bantu peoples of Central East and South Africa are preparing to face similar demands. In India the trend of future developments is not yet so clear."

For Swiss Munition Workers

MADEMOISELLE MALAN writes of Young Women's Christian Association work recently begun among girls in munition factories in Geneva, Switzerland: "We began work in February in two factories, one employing 400 and another 1,000 women. We have rented an old house in a fine garden and hope to turn it into a home for about thirty girls. At present we mostly use the garden and the ground floor for a restaurant and club house. This kind of work is new in Geneva and it is rousing much interest. Our finances are at their lowest ebb, and we don't know how we can keep up work next winter and get our rooms heated. Amongst our members and the outer circle of girls there is just now a fine spirit of consecration to the higher service. They are very willing, and not a few of the working class girls are very fine and capable helpers. They seem to have entered into the spirit of Association work. Will you think of our factory work and pray for the girls we are trying to reach there? It is difficult work and needs much wisdom and spiritual power."

The Paris City Mission

AT the annual meeting in London of the Paris City Mission, it was reported that as the result of the work of eight agents in France nearly 400,000 Gospels and tracts had been distributed, 1,344 meetings had been held, and over 13,000 visits of various kinds had been paid during the last twelve months. Evangelical work had been done at many military bases and encampments in all parts of France. Dr. W. Evans Darby said that for the manifestation of practical Christian sympathy and for the very kind of work that the mission was doing, the present conditions in France were most favorable. The terrible experience of the war had brought the two nations closer together, had made hearts more tender, and had opened up lines of sympathy as nothing else could have done. The Rev. C. H. Vine, of Ilford, said that when the war came to an end there would be more need than ever for the kind of work being done in that mission. There would be a revulsion, he thought, from the materialistic view of things which had been largely held by many people.

A Country Without the Bible

AS long ago as 1907 the Evangelical Alliance sought to secure permission from the Greek Government for the circulation and sale of the Bible in the common speech of its citizens. The Orthodox Greek hierarchy, however, held that the Septuagint version of the Old Testament and the original manuscript of the New Testament constitute the only standard permissible to its communicants and the effort came to nothing.

Dr. George T. White, of Marsovan, comments as follows:

"All this means a serious national condition. There is a Nemesis for any people in a refusal to allow the use of the Word of God in the spoken language. The Orthodox Church has developed religious form, rite, ceremony, perhaps beyond all other churches, but the spirit of Christ in human affairs is another matter. The Bulgarians have outstripped the Greeks in popular education, in spite of their literary heritage. The twin vices of intemperance and immorality flourish quite openly in the coast cities of the Levant. The reputation of many Greek immigrants to America for personal character and for business integrity leaves something to be desired. Their national church is a political, social and cultural bond among its scattered hosts rather than a vital Christian force."

A Manifesto Against God

IN a little Russian village on the far Baltic the people have issued a manifesto abolishing the rule not only of the Czar but of the Deity.

A writer in the *Christian Herald* comments:

"The ignorant people of the far Russian village know little of history. The lesson must be written out for them in their own blood. Alas, many far more learned, far wiser than they, refuse to read from the open page of life that God cannot be abolished. The Czar could be abolished—and happy the people that can set in his stead a government of good order and justice, upon which God may smile! Churches may be abolished; priests may be abolished; creeds and rituals may be abolished or decay; but God can no more be abolished by manifesto of men than can the steady march of time or the eternal circling of the stars be stopped by a puny cry in the dark."

The Word of God in Russia

IN spite of all the unrest, revolution and upheaval in Russia the work of distributing the Scriptures still makes steady progress. The superintendent of the Scripture Gift Mission in Petrograd writes:

"I have never had so many ask for the Portions, and never had so many thank me for them in one week as I have had this week. My heart aches that I cannot do more. Do please pray much that all the Scriptures being spread may bear fruit. At times I have to give up work when I have the opportunity of giving thousands more who probably will never have the opportunity of getting any portion of God's Word again. Could those who love God's Word see the crowds that we can reach every day, they would help you as they have never done, especially did they realize, as we do, that it will never again be possible to reach these. *With most it is now or never.*"

MOSLEM LANDS

Suffering Greeks in Turkey

AN appeal issued on behalf of the suffering Greeks in Asia Minor quotes Dr. James L. Barton of the American Board as saying:

"Communications from Constantinople show that the condition of the Greeks in Turkey is almost as deplorable as that of the Armenians and Syrians. At the beginning the Turks spared the Greeks, but in the last few months they have seemed to turn upon them with unusual venom."

Greeks in Thrace and the regions of the Marmora were deported to the interior of Asia Minor along with the Armenians. At least 500,000 Greeks are said to be in need of relief in Turkey alone.

Mr. W. W. Peet writes: "The refugee Greeks in Constantinople and in the provinces were, generally speaking, small farmers in Thrace and the towns and villages around the Marmora. They have now been driven from their homes, involving the loss of all their possessions and are here quartered upon an already overcrowded city."

The Meaning of British Victory

DR. FRANKLIN E. HOSKINS, who has spent a lifetime in Syria, for the last seventeen years has been editor for the Presbyterian mission press at Beirut, and who knows conditions in the East as few other Americans know them, says that the effect and importance of the capture of Bagdad by the British cannot be exaggerated.

"Great Britain, with her armies now inside of Syria, can develop her well-formed plans for the Sultan of Egypt, Syria and Irak. Egypt is already a part of the British Empire, with a viceroy. Irak, the ancient name for the country round Bagdad, recalls the former glories of the Mohammedan world of Arabic scholarship and art and robs the present Sultan of Turkey of his spurious claims to the caliphate and headship of the religion of Islam throughout the world. All this, and more than can be packed into ten thousand words, is the meaning of the capture of Bagdad."

The Shrinking Turkish Empire

PREVIOUS to the Balkan Wars in 1910, Turkey held a nominal rule over a population estimated at 36,323-539. At the close of the Balkan Wars the area of the Ottoman Empire had shrunk to about 295,391 square miles with a population of only a little over 18,000,000. At the present time, with Russia nibbling on the East, the British adding to their conquests in Mesopotamia and slowly gnawing their way to Jerusalem, with the Sherif of Mecca in possession of the Holy City and Southern Arabia, and the Turkish Government eating out the vitals of the empire in the relentless persecution and destruction of over a million and a half of her best people (Armenians, Syrians, Greeks and Jews), it requires no prophet to foretell the end. Within the last seven years the area of Turkey has diminished to about 183,250 square miles and her population to only 14,750,000 — a shrinkage of over 22,000,000.

The territorial losses are graphically set forth in the following table:

TURKEY'S LOSSES WITHIN A CENTURY

Greece	Became independent	1830
Algeria	Occupied by French	1830
Servia	Received autonomy	1830
	Became independent	1878
	Kingdom established	1880
Rumania	Received autonomy	1862
	Became independent	1878
	Kingdom established	1881
Montenegro	Became independent	1878
	Kingdom established	1910
Bosnia-Herzegovina	Occupied by Austria	1878
	Annexed	1908
Bulgaria	Received autonomy	1878
	Kingdom established	1908
Eastern Rumelia	Received autonomy	1878
	Annexed to Bulgaria	1885
Cyprus	Ceded to England	1878
Tunis	French Protectorate	1881
Egypt	Occupied by Britain	1882
	Taken into empire	1915
Crete	Received autonomy	1898
	Ceded to Greece	1914
Tripoli	Occupied by Italy	1911
Albania	Became independent	1912
Turkey in Europe	?	?
Turkey in Asia	?	?

The Jews in Palestine

THE *Jewish Chronicle* states that it is with profound sorrow and concern that it learns, from an absolutely reliable source. the very gravest news of the Jews in Palestine. Not alone have hunger and disease so preyed upon them that thousands upon thousands are literally starving, without the possibility of obtaining food or homes, but even worse is threatened, for the Turkish Governor, Djemal Pasha, has proclaimed the intention of the authorities to wipe out mercilessly the Jewish population of Palestine, his public statement being that the Armenian policy of massacre is to be applied to the Jews.

A special correspondent writing from Milan says: Private letters received in Switzerland from Palestine state that the southern part of the Holy Land has been evacuated. The Turks have learned a lesson from the Germans, and have copied the latter's vandalism on the Somme by laying waste every village. Not a living soul is left in the territory south of the Andja river from a line about three miles north of Jaffa to the mountains of Judea. The Turks have conveyed all the archives to Nablon and Damascus. The civilian population which had escaped massacre or starvation was driven to Galilee.

Jaffa is nearly destroyed. All the public buildings were set on fire or blown up with dynamite, and every village for a distance of about twelve miles was laid in ashes.

Constantinople College Goes On

DURING all the difficulties of the present situation in the Turkish Empire, Dr. Louise B. Wallace, the acting president of Constantinople Woman's College, has calmly and persistently carried on the college work as if no war existed. When the usual time came for Commencement it was celebrated as usual, and the occasion was graced by the customary number of high Government officials, who looked on with approval during the exercises. Twenty-two young women were graduated, including Mohammedans, Jews, Albanians, Bulgarians, Greeks and Armenians.

The Turkish Government has shown in many ways its appreciation of the work of Constantinople College, among others by sending to the college an increasing number of students paid for by the Government, and by selecting graduates of the college for important positions in Turkish schools.

It is a great financial strain to carry on this college through the war, but it is very important to be able to hold such a center, and thus to provide trained Christian women, ready for all kinds of work, both now and after the war.

Work for Afghans in Persia

MISSIONARY work began in the sacred city of Meshed in eastern Persia, near the border of Afghanistan, in 1911, but for lack of a doctor, the little hospital was not opened till four years later. Rev. J. F. Esselstyn writes from Meshed:

"In the waiting room of the hospital we have placed a glass front show case in which we display a full assortment of the Scriptures in some twenty languages and many dialects. The first Scriptures were sold in this waiting room on January 14, 1916, and in less than six months up to June 30, 1916, we sold in this waiting room 4,166 copies. These books were in 12 languages, 1 diglot, and 62 dialects. The largest number of books sold in a single day was 81. We have had motley crowds at the hospital, consisting not only of residents of Meshed, Jews, Armenians, Russians and other foreigners, shrine students, etc., but very largely made up of people from all parts of Persia, from Karbala, Russia, the Caucasus, Turkestan, Afghanistan and India. One morning six Afghans from Kabul came into the waiting room, three of whom were *sayyids,* and one of them said: 'We did not come to see the doctor professionally but just to call. We have seen your books in Kabul, and being in Meshed we wanted to call on you. We have seen in our country lots of the books you have sold.' They bought several books."

Y. M. C. A. in Bible Lands

NEAR the reputed site of the Garden of Eden fifty Young Men's Christian Association secretaries are at work, safeguarding the soldiers against the seductions of evil; and here the "Tree of Life" bears its fruit for the healing of the nations. Near plains where Abraham may have pitched his tent and Lot turned toward Sodom, the Association has pitched many of its great marquees, each gathering 200 to 500 soldiers in friendly shelter. Under the shadow of Mount Sinai, where Moses received the tables of the Ten Commandments, and the voice proclaimed, "The Lord God, merciful and gracious," thousands of soldiers wrote home from the Association's tents that there God's sons are as living epistles, interpreting His new commandment, "that ye love one another." Near where Moses struck the rock and waters gushed forth is another Association "Centre" which provides refreshment for the King's men, parched and wearied from blistering marches. At Alexandria, on the Mediterranean, at the gateway from Egypt to Africa,

at the Port of Suez, where Mark, the apostle, first preached the Gospel to a handful, the Association greeted or sped on their homeward way a full hundred thousand soldiers in the spirit of the same Gospel.—*Association Men.*

INDIA AND BURMA

Troubles of Indian Converts

THE persecution to which mass movement converts in India are subjected is often instigated by the *zamindar,* or the native official. The wells from which the Chamars have for centuries drawn water are closed to the converts. Their grazing rights are stopped. In some districts the Christian workers also are beaten. They are compelled to pull punkas, etc., without pay, and forced contributions of chickens and eggs are made from them. Moreover, in some districts the *zamindar* objects to schools being opened, or refuses to allow the boys to attend. In the Meerut district the people are not allowed to give their own houses for school purposes.

The Chamars are a slightly higher caste than the Sweepers, from among whom the converts in this region have chiefly been won in the past, and there are signs that the movement among them will spread. While there has been an unfortunate manifestation of caste spirit on the part of some individuals, the conditions have not been such as to result in divided congregations, or lead communities to hold themselves aloof from each other on account of caste origin. But if there is a large ingathering from the Chamars, the danger of having a Christian community that is divided on caste lines may become very real. It has already been experienced in South India.

A Ruined Shrine

"ONE of the most renowned and ancient Buddhist shrines—the great Shwe Maw Daw Pagoda in Rangoon—was totally destroyed by an earthquake, a few weeks ago," writes a Methodist missionary. "This huge mass of masonry was over 400 feet high and covered many acres of ground. The Buddhist worshipers are sorely bereft, as they looked upon the Pagoda as of great power, able to withstand the elements and all forms of attack. This enormous pagoda, coated with gold leaf, could be seen for miles, and every two years tens of thousands of rupees were spent on it. One of the trustees told me that hundreds of dollars' worth of gold and precious stones have been recovered from the ruins. Through the centuries pious Buddhists have made their offerings to this revered pagoda. A large force of policemen are on guard to prevent looting. I found an old nun on the pagoda platform. She was moaning in great distress, 'My god has died! My god has gone!' I asked her what benefit she could possibly get from trusting in a god that could be destroyed. To this she replied that it would come back to life again."

Siam's Entry into the War

"FOR various reasons the full significance of Siam's entry into the great war on the side of the Allies seems to have been overlooked in the accounts contained in the daily papers," writes Rev. Wm. Harris, of Chieng Mai.

"For a quarter of a century Siam had never forgiven France for the events of '93, culminating in the loss of a large part of Eastern Siam which was seized by France and added to French Indo-China." It was but natural then that in the early days of the War the Siamese should look upon France's distress with complacency. The significance of Siam's present action then lies in this: she has cast aside an old, dead quarrel, in view of a present, live issue. And she takes the occasion to inform the world—and France—that she enters the War to emphasize the inalienable rights of small nations!

This fairly illustrates certain spiritual traits of the Siamese character—open-mindedness, up-to-dateness, mobility of opinion, fearlessness in facing new issues, and taking new departures. It is because of these national character-

istics, that the Message of Jesus meets with so little active opposition, nay with so friendly a hearing. The political implications of this recent step, while deeply interesting, are not the concern of the missionary. To him the significance of it all lies in this exhibition of spiritual freedom which augurs well for the future of any people.

A Fearless Siamese Deaconess

A WOMAN missionary in Siam writes:

"I have been put to shame lately by little glimpses of real faith I have found in Maa Luem, one of our deaconesses. A certain Christian who had stolen the wife of another man previously had not, as was supposed, made reparation and done the right thing since. Now the government is taking a piece of his land, and he thinks the missionary should help him, and is not going to church. Maa Luem does not hesitate to tell her brother and everyone else in strong terms that he is reaping the just reward of his sin. She has been talking earnestly with the leading lawyer of Taptieng and feels that he will some time openly confess Jesus Christ. He is reading the Bible and asking a great many questions."

CHINA

The Menace of Morphine

OPIUM is being replaced in China by other drugs. Attention has already been called to the alarming increase in the exportation of morphine from Great Britain to China. Dr. Alex R. Young, a missionary of the Free Church of Scotland in Tieling, Manchuria, writes:

"As pointed out by Dr. Wu Lien-teh, the foremost foreign trained Chinese medical graduate, Japan re-exports large quantities of morphine surreptitiously into China via Dalny and Antung. The number of men and women coming to us for relief from the morphine habit is largely on the increase.

"The only radical cure is to cut off the supply of the drug at the fountain-head. It is certainly an anomaly for Britain to send out missionaries to the Chinese and at the same time openly to send out supplies of morphine that it is well known cannot be used medicinally, all for the sake of the enormous profits made thereby. Let prayer be made by the Church that this curse to the people and hindrance to our work may be speedily removed."

Special Meetings in Peking

THE Christians in Peking held a series of special evangelistic services early this year. They formed a personal workers' class of more than two hundred that they trained for a month beforehand. Four and five small meetings daily and two big night services helped the preparation. Rev. Geo. L. Davis writes: "I have been in Billy Sunday meetings and I have never seen people work with the joy and abandon that the Chinese Christians worked. Some of our business men did not go to work for the entire week, and the two small meetings in the Huashih Church and the Chushihkou developed into great meetings that lasted for hours. A man was allowed to preach fifteen minutes and then the invitation was given to all the people who wanted to become Christians to come into side rooms, and in one week this church got 605 people to sign cards saying that they wanted to become Christians. During the week in four churches 1,487 people signed cards and 33,481 attended the meetings, already 227 have been taken on probation and we will take the rest as soon as they can be properly instructed. But the problem is what are we going to do about housing and training such a crowd. The Huashih church holds only 230 people and now if we add 605 to the membership what shall we do?"

Sunday-School Work in China

THE American Section of the World's Sunday School Association has been asked to meet a war emergency in China. The Sunday-school work in this great field has been

largely financed heretofore by the British Section of the Association, but owing to their depleted resources they have been obliged to call upon the American committee to take over the budget and administration of China. The American committee, at a recent meeting, unanimously voted to shoulder this burden. Under the present organization, there is maintained a headquarters office in Shanghai, where Rev. E. G. Tewksbury has been doing splendid work as the general secretary of the China Sunday School Union. It is proposed to continue this arrangement, giving Mr. Tewksbury two native assistants to help him in the general organization, and also to place native secretaries in every province which is ready for such service. China's population is 400,000,000. Of the sixty million children of school age only four millions are being publicly educated. The Christian primary school with its Bible teaching will be for many years the principal hope for the education of these millions.

JAPAN-CHOSEN

Christian Literature in Schools

AN indirect but important means of evangelization has been in progress in Japan for some time in the way of distributing Christian literature in the public and Government schools. For years these schools were carefully guarded against the introduction of anything pertaining to or resembling Christian teachings, in many cases pupils even being warned by the school authorities not to attend Christian services outside nor to give any hearing to the doctrines taught by the missionaries. Yet the nation, the Government and the educational authorities have increasingly felt the pressing need of moral and even religious instruction, and the restrictions have gradually been removed. A paper, called the *Day Star,* is published monthly for gratuitous distribution, but only schools whose principals personally accept the papers and guarantee their proper distribution are placed upon the list of those who are to receive it. Forty-nine thousand copies are distributed every month among 308,000 students in 914 schools.

Japanese Sunday-school Teachers

FIVE hundred and fifty teacher-training students in one year is not a bad record in the Sunrise Kingdom. That is the record of Mr. H. E. Coleman, the World's Association Educational Secretary for Japan. These students have been enrolled in the Tokyo and Karuizawa training institutes and in teacher-training classes in various parts of Japan, and the work is really just starting. They have a splendid course in Japanese. The instruction is supplemented by a fine Sunday-school exhibit of sixty-nine cards mounted with material in both English and Japanese. The Sunday-school workers' library consists of 300 books besides full sets of the various graded lessons. A set of Sunday-school slides completes the outfit.—*The Sunday School Times.*

In the Slums of Kobe

DOWN in the slum district in the eastern part of Kobe there is quite a remarkable group of Christian young men. The recent wave of material prosperity in Japan has reduced the amount of poverty and hunger in the slums, but the sin and degradation have shown no decrease. More money means more *sake* (a Japanese drink), more profligacy and more carousing. In the midst of such surroundings a dozen young men are living and working for Jesus Christ. "Just plain working men they are, but they are saints of God," writes Rev. H. W. Myers. Mr. Takeuchi, the leading spirit of the group, has rented a good building and fitted it up for a laborers' dormitory and high school. Here these young men can help one another in the struggle for faith and purity, and in the effort to win souls for Jesus Christ. They have studied together history, Chinese, English, mathematics and all other branches of a regular high school course. After an hour of such study

these young men have a prayer meeting, a preaching service, or an hour preaching on the street together.

Neglected Japanese Islanders

THE Loo Choo Islands, which constitute the Southern Islands Mission District of the Methodist Church in Japan consist of fifty-three islands, covering 875 square miles, which support a population of 566,000. Educationally, Okinawa is far behind the other counties and herein lies one of her most important problems. Owing to deficient Japanese education on the part of the teachers themselves, and lack of educational funds, the poorly prepared Loo Chooan students too seldom enter higher schools, and thus higher education wanes. The moral standard of the islanders is very low; *sake* drinkers abound, and the one weak Temperance Society has yet much to do. The Methodists have opened work on the island of Toku-no-shima (Virtue Island) where they now have a church and parsonage valued at Yen 2,300. "In no other county," writes E. R. Bull, "is so little known of the Christian God. It may be due to the difference of language, the poverty of the people or their narrow vision because of their isolation, but whatever the cause, this unusual evangelistic opportunity awaits us or whatever denomination chooses to labor there."

NORTH AMERICA

Methodist World Program

THE Board of Foreign Missions, of the Methodist Episcopal Church, held a conference of representative laymen and ministers at Niagara Falls, September 17-19, to consider a world program for Methodism. The last General Conference authorized the board to create a centenary commission to plan for an adequate celebration of the centenary of Methodist missionary work in 1918-19. For more than a year the centenary commission has been at work on a survey of Methodist foreign missionary work. Now it has in accessible form a practically complete statement of the present condition of Methodist missionary work throughout the world. Methodist missions have now extended to every continent and are literally scattered throughout the world. It has therefore become of the most urgent importance that the problem shall be studied not only from the angle of the individual mission station, but as a world problem. There is a sense in which the need for this world program grows immediately out of the present world crisis created by the war. Dr. John R. Mott was chairman of the conference.—*Christian Advocate.*

Soldiers in "Bone-Dry" States

WITH the influx of Northern soldiers to training camps below the Mason and Dixon line, "bone-dry" States of the South are face to face with a new problem. Military and civil authorities find that the soldiers are quenching their thirst with a gamut of compounds and patent medicines that contain alcohol. Highballs and rickeys of lemon extract, of Jamaica ginger and carbonated water are taking the place of the real thing. Chattanooga police have studied the laws carefully, and say they cannot prosecute sellers of the compounds to soldiers for the reason that the articles are registered under the pure food act and the amount of alcohol they contain is printed on the labels of the bottles. The situation in Chattanooga, which is the nightly rendezvous for the thousands of soldiers of the regular army encamped at Chickamauga Park, has become so serious that action to curb the sales is being taken.

The range of artificial stimulants the cravers for liquor are falling back on, according to the police, includes spirits of ammonia, bay rum, bitters, paregoric and tonics.

Future Leaders of Nations

IN spite of the war three hundred students from thirty-seven different countries attended the Student Con-

ferences in the summer as guests of the Committee on Friendly Relations among Foreign Students. China was represented by 110, Japan by 67, Brazil by 16, and the Philippine Islands by 13. The following other countries were represented: Armenia, Austria, Burma, Bohemia, Egypt, England, Greece, Hungary, Iceland, India, Italy, Korea, Argentina, Chile, Colombia, Costa Rica, Cuba, Honduras, Mexico, Nicaragua, Peru, Porto Rico, Salvador, Spain, British West Indies, Uruguay, Netherlands, Russia, Siam, South Africa, Syria and Turkey.

Three were baptized and received into the Church during the conference period, and fully forty announced their decision to lead a Christian life. One's confidence in the ultimate triumph of Christian brotherhood was strengthened as one witnessed the harmonious fellowship between Turk and Armenian, Russian and Austrian, Japanese and Chinese. The best proof of the inestimable value of these Conferences is found in the testimony of the delegates.

Mormons in Michigan

THERE is a stretch of territory in the northern peninsula of Michigan in which there are eight towns, along the line of the Pere Marquette railway, in which there is no Protestant or Catholic church or Sabbath school of any denomination. The only missionary work is that carried on by the Mormons who are the most aggressive missionary body in Michigan." The above statements were made recently by Rev. W. J. Benn who has just completed a religious survey of the State of Michigan.

Regular Sabbath evening services are held by the Utah Mormons in Detroit and the Reorganized Church of Jesus Christ of Latter Day Saints has a handsome church at Fourth and Holden Avenues.

Baptist Work for Indians

ABOUT one-third of the Indians in the United States are in Oklahoma, and the Southern Baptist Convention has a strong work among the Pawnee, Otoe and Osage tribes. The last named are wealthy, their possessions totaling more than $30,000 for each member of the tribe. Their wealth is composed of lands and particularly of oil wells on their lands. The Roman Catholics are actively at work among them. Rev. Victor J. Masters D.D., describing a visit to the Pawnees, says:

"At the afternoon service, in the midst of my discourse, which was interpreted by Brother Gillingham, an old Wild Chief in the old tribal costume, with swarthy skin, and coal-black hair plaited in a heavy braid and hanging far down his back, arose from his seat and came marching up the aisle, holding high in his extended right hand a bright new silver dollar, uttering as he advanced Indian words that had no meaning to me. I turned and said: 'Brother Gillingham, what does he say?'

" 'He says,' he replied, 'that you have told good words about the *Jesus Way;* that he does not know how to walk in this *Way;* but that you have spoken good words which touched his heart. He wants to give this dollar to help all who talk to the Indians about the *Jesus Way.*' "

A Day of Prayer for Germany

THE Chicago clergyman who makes the suggestion that a day of prayer for Germany be observed in our land does so on the basis that the German people are our enemies, and that we are not theirs. The following is quoted from the *Chicago Tribune*:

"In entire sincerity and with only the purest motives, the churches of America can pray that the truth about this war may be made manifest to the German people, that Germans may be given the courage and wisdom to secure emancipation, and that a free Germany, peaceful because free, may take its deserved place in a free and comparatively peaceful world. We suggest, therefore, that the churches of America appoint a day of prayer for the people of Germany.

"Should this be done there would per-

haps be disgust and suspicion on the Germans' part, and disgust and suspicion might last for several days or weeks. Eventually, however, it would *dawn upon the Germans that what President Wilson said was so.* Nor do we mean to argue that prayer is a mere subjective exercise when we predict that the news of an American day of prayer for the German people would lead numerous Germans to question the cleverness of longer starving and bleeding to postpone freedom."—*Literary Digest.*

Progress in Alaska

WITHIN the year Alaska has gained two great things—the prohibition of liquor and the establishment of an agricultural college and school of mines—and is attracting an increasing number of citizens of a good class. When the first referendum vote was taken on the liquor question, and Alaska went overwhelmingly dry, Congress enacted a "bone dry" bill for the territory, forbidding importation, manufacture and sale of liquors.

The establishment of an agricultural college and school of mines was set afoot several years ago, but only recently have the necessary funds been appropriated and tracts of land set aside for the institution. In time it will rank with the best of the state universities. Newcomers to Alaska usually reach the country with little money. The result is that when a town is started, it is practically impossible to ask these people during the first few years to support a church. The mission board must establish the congregation in a suitable home and supply a worker until the townspeople can "get on their feet."

AFRICA

Schools in Moslem Africa

CHRISTIAN education in North Africa is becoming a notable force. In Southern Egypt there are at Luxor and Assiout schools for girls under the direction of missionary societies where hundreds of young women, many of them Moslems, are studying practical branches, such as domestic economy and sewing, and being trained in the laws of hygiene and the care of children; the latter training being especially significant when it is realized that sixty-five per cent. of the children of Egypt are said to die before they are two years old, while ninety-six per cent. of all the children of Egypt are reported to be afflicted with some form of eye trouble, due to the ignorance of mothers relative to sanitary laws.

Another great disintegrating influence to Mohammedanism in Algeria, Tunis and Egypt comes from the Government schools, the introduction of modern business and the employment of Mohammedan young men in Government positions and in new processes of agriculture, irrigation, and mechanical improvements. A recent report shows 30,742 students studying in the higher schools fostered by the Government of Egypt, while more than 20,000 Moslem young women have been gathered into similar schools, supervised by Government agencies. They are learning Western ways and becoming accustomed to see life from the Christian point of view.

Behind all this teaching and educational service the predominant principles of the Bible may be felt.—*Christian Herald.*

War Results in Africa

"IT is hard to sit here with the people clamoring for evangelists and teachers," writes Rev. George Schwab, of West Africa, "but it is a privilege after being through the War to see the hold the Gospel has taken on men, as everything else they had believed in was fast disintegrating. We saw the calm of those threatened with instant death if they would not consent to violate the laws of God—some of them died for their faithfulness to the better life they had learned to lead. Now the tribes to the East are as thirsty men fighting for water, shouting, fairly yelling for the Gospel. It is too good to be true. It is more than we of weak faith deserve.

"We are hoping that someone may be

able to go up and open the work at Yebekole ere long (Yebekole is another of the out-stations from Metet.) Conditions are at white heat now. If we do not take hold of the work there soon, there will be a reaction. My assistant reports over 330 in his school. This is larger by far than our present enrollment at Metet (the station school)."

African Prayers

THE Rev. Melvin Fraser, of Elat, West Africa, writes of some of his theological pupils: "Their prayers suggest a certain originality and tendency to pictorial thought, and an earnestness that knows no restraint of conventionality. At close of class each day, some student was asked to stand up and lead in prayer. One day Obam prayed that the things the pupils were learning might fill their hearts until they overflowed like water from a bucket. Esono prayed that the lessons might be locked in like valuable goods in a box, so that Satan might not steal them. Abata prayed that those arguments might not hop away like grasshoppers. The boys certainly have their own original and homely ways of expressing their earnest desires when they talk to the Lord."

ISLANDS OF THE SEA

Many Baptisms in New Guinea

"NO mission post anywhere," says *The Living Church,* "seems more remote from us than New Guinea, where missionary work is in charge of a bishop of the English Church with a corps of ten English clergy and a number of native clergy under him. In spite of the smallness of that force the Bishop's report for the year ending March 31, 1917, shows that more than 1,000 have been baptized and 860 were confirmed within that year. This is a remarkable showing for so small a force of workers and far exceeds what has been accomplished in most parts of the home land by a like number of clergy. A great need for more clergy is expressed by the Bishop."

OBITUARY

Rev. Baring-Gould and Dr. Henry Haigh

TWO distinguished English missionary secretaries, the Rev. Baring Baring-Gould, of the Church Missionary Society, and Dr. Henry Haigh, of the Wesleyan Missionary Society, during the month of July, died within a few days of one another. Mr. Baring-Gould, who was seventy-four years of age, had been secretary of the C. M. S. for twenty-five years and only retired two or three years ago.

Dr. Haigh, of the Wesleyan Society, was on an official visit to China. After nearly thirty years of valuable service in India he had returned to England, where, on his appointment as secretary of the Wesleyan Missionary Society, he became recognized by all as a true missionary Statesman.

Rev. Wm. M. Dager of Africa

ON September 25th, the Rev. Wm. M. Dager, of the West Africa Mission of the Presbyterian Church, died suddenly in Wooster, Ohio. He was expecting to return soon to Africa. During his present furlough, Mr. Dager has rendered a service of inestimable value in his tours among the churches and his inspiring words about the work in Africa. The West Africa Mission will sorely miss his wise counsel, his self-forgetful labor covering a period of eighteen years, and his much needed help at this time when the work is calling loudly for workers and they are so few.

Dr. Charles R. Hagar of China

THERE has been called to the higher service one of the devoted missionaries of the American Board, Rev. Charles R. Hagar, M.D., who sailed for China in 1883, and left only when compelled by ill health in 1910. His service was in the South China field in Hongkong and Canton. Since his return to America he gave himself in steadfast effort to the limit of his strength for the Chinese and Hindus about him in Southern California.

THE MISSIONARY LIBRARY

Franklin Spencer Spalding, Man and Bishop. By John Howard Melish. $2.25. The Macmillan Co., New York, 1917.

DR. MELISH, rector of Holy Trinity Church, Brooklyn, has given us a sympathetic biography of the missionary bishop of Utah, whose tragic death in 1914 cut short the career of one of the manliest and most lovable men in American Episcopacy. Franklin Spalding was himself the son of a missionary bishop, his father's diocese including the States of Colorado, Wyoming and New Mexico. His mother, before her marriage to John Franklin Spalding, was a devoted member of the Presbyterian Church. The Presbyterian strain in the Spalding blood directed both of the Bishop's sons to Princeton. Franklin graduated in the Class of '87. He was known to members of his own class as "Old Pop," an abbreviation for "Old Popularity," perhaps a greater distinction than any merely academic honor. An athlete, a solid rather than a brilliant scholar, his were gifts of leadership due to moral qualities—a keen sense of justice and sturdy courage. The ministry appealed to young Spalding in its missionary aspects. The prospects of work in China at first allured him. When finally he entered the ministry, he chose work in difficult fields.

After a brief experience as rector of a small church in Denver, Spalding taught in a boys' school in his father's diocese. In 1897, he became rector of St. Paul's Church, Erie, where for seven years he labored to modernize and democratize an old and enfeebled conservative parish. Here he came into intimate association with the laboring classes and addressed himself to the task of binding them more closely to the church. Multiform as were his parish activities, he could not forget that he had relationships to the community at large and he strove to make them vital and greatly succeeded. The intellectual evolution of the man is clearly evident from his letters to his parents. The biographer has made wise choice of epistolary material. It is easy to see in these warm intensely human letters to his mother and sister how, in the pastorate at Erie there was human material by contact with or by collision with which, the rapidly maturing mind of Spalding was preparing for an approach to the social problem which could have made him nothing less than a radical and social reformer.

Even those who disagreed with Bishop Spalding were ready to admit his perfect sincerity. But he was more than sincere. He was tolerant. And however harsh the truth he preached, he preached it lovingly. When men were offended at certain sermons, his frequent course was to go personally to his critics and talk the matter over with them. When one of his vestrymen resigned because of a Labor Day address which the employer regarded as likely to encourage strikes, the rector courteously showed him that the effect of the resignation upon the man's own employees would be distinctly disadvantageous to his business and harmful to the community. The resignation was withdrawn. This was Spalding's way. His methods were never violent. He brought railing accusations against no man or class of men. Ardently and persistently he sought to show men the way to a better social order.

In 1904, Spalding was elected missionary bishop of Utah. There was opposition to his confirmation, even as there was to the confirmation of Phillips Brooks as bishop of Massachusetts, and upon practically the same ground, that the bishop-elect was not sound in the faith. The opposition, however, did not muster many votes.

Bishop Spalding's work in the missionary district of Utah, which com-

prised the State of Utah and parts of Nevada, Wyoming and Colorado, was almost incredibly hard. He traveled over all kinds of country, in all sorts of ways, by railroad, stage coach, automobile, horseback, bicycle and afoot. In his letters written on his suitcase as he waited for trains at wayside stations, or in frontier hotel barrooms at night, he gives vivid pictures of his tasks and the courageous manner in which he made full proof of his ministry. He writes: "I'm at Echo, sitting on my grip, waiting for the train for Park City where I am to preach to-night, spending the day calling on church people****I called on twenty-five people and have still some others to see this morning. They haven't had service since Dean Eddie came up last Spring. The little church was crowded last night. I baptized one baby yesterday, and am to baptize two more after the communion service today."

His work was much like that of a Methodist superintendent and circuit-rider combined. He preached the Gospel of good will with evangelistic fervor, and his tolerant and catholic Christianity impelled him to cultivate the most fraternal relations with the representatives of other churches. Not a few home mission workers in Utah objected to Bishop Spalding's attitude toward Mormonism. The Bishop believed that his usefulness depended upon his trying to see the best in the Mormons. This is not strange, for it seems to have been one of the passions of his life to try to see the best in all classes and conditions of men. He took four years to prepare a pamphlet the purpose of which was to make the young and educated Mormons think. Whether he succeeded greatly in that undertaking is not quite clear, but that his sermons and lectures on the social problem succeeded in awakening the intelligent interest of an increasing number of the clergy and laity of his church is little doubted. Not all thus affected are able to follow Bishop Spalding's logic in the acceptance of a certain type of socialism, but he has helped many to see that if the claims of the church as the body of Christ are to be justified, we who profess and call ourselves Christians must have increasing care for the economic as well as for spiritual welfare of mankind.

Bishop Spalding was a broad churchman who accepted the main results of historical criticism, yet sturdily resisted the extreme claims of destructive critics. He once declared he would like to write a book to show that all the critics were wrong and that the fourth Gospel was really the first and primary Gospel. "The fourth Gospel more than any other seemed to him to lead one into the real mind of Christ." His heart was on fire to make the church see that she must cease to be the almoner of the rich and become the champion of the poor. His, too, was a clear vision of Christ, as the Saviour of the individual. Because Christ was so much to him, other things —denominationalism, ecclesiastical distinctions, theological definitions, the so-called esthetics of worship—took subordinate places. Though he had much to say about the rights and duties of man, the reality of God, the nearness of God, the presence of God, was to him life's most intimate and extensive fact. "He was the manliest, most godly, knightly soul whom I have ever met," says Bishop Rowe, of Alaska. *Collier's Weekly* applied to him the title, "A Man Who Succeeded." Dr. Melish has given us a lifelike portrait of a bishop whom the whole church is proud to claim.

In Spite of the Handicap, An Autobiography. By James D. Corrothers, with an introduction by Ray Stannard Baker. George H. Doran Company, 1916. $1.25 net.

THE problem of the negro race in America, in view of recent race riots, seems to be far from solution. Books like this will help the individual reader to an understanding of certain aspects of the negro problem not otherwise easily gained. The difficulties which confront the colored man in America, both North and South, arising out of his relationship to his own people

as well as to the white race, are both numerous and complicated. Mr. Corrothers has spent most of his life in the North. He is of mixed Scotch-Irish, Indian and negro stock. Born in a negro settlement in Cass County, Michigan, educated in the North, his experience has been both varied and eventful. His diverse occupations, ranging from blacking boots to preaching the Gospel and writing poetry, have given him opportunity to test the chances of the negro in American civilization. Pathetic is the story of his early poverty and of his heroic efforts to get an education. Whatever gifts, however, in the way of fortune were withheld from him, one gift was not withheld—that of a winsome personality, which accounts for the many generous friends who helped him on his way, among whom Miss Frances Willard was easily first. There is something in the negro temperament which enables it, at the best, to make light of hardship and, if not to turn opposition into impulse, at least to rob adversity of half of its sting by enabling the sufferer to see the humorous aspects of an otherwise tragic situation. There is no other way to account for a practical philosophy which is much commoner than many think, which found its expression some time ago in the title of a book, "The Fun of Being a Negro."

Mr. Corrothers writes his personal memoirs with a charming naivete. It is no small thing to have had the friendship of people like Henry D. Lloyd and James Whitcomb Riley. (The latter was always open-eyed to the cardinal qualities of genius, hidden beneath however humble an exterior.) Mr. Corrothers has been equally rich in his association with distinguished people of his own race such as Frederick Douglas and Paul Lawrence Dunbar. The heartbreaking difficulty of attempt to uplift his own people is evident by Mr. Corrothers' experiences as pastor of several colored congregations. Perhaps it is one of the deficiencies of genius—and Mr. Corrothers has marked genius in literary gifts—that it lacks stability. And the fact is, as Mr. Corrothers himself admits, he has been too prone to change his field of labor. He easily falls victim to the illusion of the far—the next field offers better pasture.

On the whole this autobiography of one who is still comparatively young but who has lived deeply and drunk of sweet as well as bitter waters, affords additional light to those who seek a sympathetic understanding of the negro race in America in our day.

The Students of Asia. By G. Sherwood Eddy. 12 mo. 305 pp. 3s 6d net. Religious Tract Society, London.

THIS study book is full of inspiration and encouragement. Mr. Eddy's life in India and his visits to the Far East makes his estimate of their present attitude towards Christianity of greater value than that of almost anyone else. During a tour that extended over several months in India his audience averaged 1,000 a night, and during his tour in Japan, 800 a night, and in China he addressed 200,000 students. From Mr. Eddy we learn that the impossible has happened, and that the younger generation and many of the older generation of the Chinese literati are eager to study the teachings of Christianity with a view to their acceptance. His experience convinced him that the religious appeal should take the form of an attempt to present the Christian message in a positive form and to avoid controversy. Thus he writes with reference to a special Mission held in Ceylon "many years ago." "Each day non-Christian Hindus had been deciding for Christ. Finally, the Hindu students combined and practically challenged us to refute Hinduism. They said, 'Why do you ignore our religion? What is the matter with Hinduism? Why cannot Krishna save us?' When we ex-Hinduism—at least, to our own satisfaction, there was not another convert in that college; the whole of the community was thrown on the defensive."

Mr. Eddy makes an earnest appeal to missionary societies to help train those who are to become China's teachers, in view of the rapid spread of education.

The Red Rugs of Tarsus. By Helen Davenport Gibbons. 194 pp. Cloth $1.25. The Century Company, 1917.

THIS is a volume of much more than ordinary interest. The author, spending the first year of her married life as teacher-missionary at the American School in the birthplace of the Apostle Paul, lived through the storm of persecution that broke over the Armenians in 1909, and in the hope that the story of one American woman's experience might bring home to other American women and American men the horror of recent massacres in Armenia she has sent out the letters written to her mother during that agonizing time. The very heart and life of the people of Tarsus are shown in these letters, and in the midst of deepest disaster there are bright flashes of optimism on every page. While separated from her husband and uncertain of his fate, her own situation becoming rapidly more desperate, she keeps her courage up by saying, "Don't break down yet; wait for something worse. If you wait for real trouble, you are so busy there is no time to worry." There is much that is helpful and stimulating in these pictures of a people who have "kept the faith," and preserved their distinct nationality when an easy path lay before them, had they been willing to turn from Christ to Mohammed.

The Christian Movement in the Japanese Empire. Edited by Edwin Taylor Iglehart and a Board of Associate Editors. $2.00. Published in Japan, but handled in North America by the Missionary Education Movement, 156 Fifth Avenue, New York.

Students of missions and of the political, economic and social conditions in the Far East who have the preceding fourteen volumes need not be reminded of the value of this work. It is one of the absolutely indispensable books on the Far East, and literally packed with valuable information on a wide range of topics.

NEW BOOKS ON MISSIONS AND MISSION LANDS

Studies in Japanese Buddhism. By August Karl Reischauer. 8vo. 361 pp. $2.00. The Macmillan Company. 1917.

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